# THE BEEHIVE OF THE ROMISH CHVRCH

A WORKE OF ALL good Catholikes to be read, *and most necessary to be vnderstood.*

1402

Wherein the Catholike Religion is substantially confirmed, and the Heretikes *finely fetcht ouer the coales.*

Philippe de Mornix

Translated into English by *George Gilpin* the Elder.

1. Thes. 5. 21.
*Proue all things, and keepe that which is good.*

*LONDON*,
Printed by *Mary Dawson*. 1636.

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M346-Eg
1636

# TO THE RIGHT WORSHIPFVLL, Wise, and vertuous Gentleman, *Master* Philip Sidney, *Esquire, the abundance of Gods grace, and all spirituall blessings.*

IF Notable knowledge (right Worthy) if perfect experiēce, if singular authority, if deserued dignity, finally, if any excellent & spiritual ornament of Nature (or rather of God) be sufficient to winne credit and to purchase praise: Then must this be a necessary cōsequent, that where many gifts of Gods grace do joynt-

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joyntly concurre and run together, there credit hath continuance, and praise possession. Such a one is hee, who by no lesse labour then learning, and by no lesse learning then judgement, not onely attempted, but also finished (to his no small commendation, being a worthy Gentleman, and hauing enough in ciuil and politike affaires otherwise to bestow his study, and his time,) this most profitable and true Christian worke: which, though by reason of the manifoldnesse of the matter it be wearisome to read, yet with such weight of wisedome, diuersly wayes declared that tediousnes is so attenuated and diminished: that (as a footman, hauing farre to goe, maketh lesse account of his labour, if the way be pleasant: and by the present view of comforvable obiects, is so rauished with delight, that hee thinketh not vpon the length of his

journey

journey: in this booke things are so tempered, that (as the best sawces being made of sweet and sowre, doe please the taste) the Reader shal feele himself in such sort affected, that albeit the perusing thereof shall seeme passing painfull, yet (circumstances accordingly considered, & point by point precisely pondered) it shall proue exceeding fruitfull. Againe, (right Worshipfull) as in building, not he which seeketh rather to be sumptuous then substantiall, but he which endeuoureth to be both substantiall and sumptuous, deserueth most commendation: so in writing not he which hunteth after the finest phrase, & sweetest style, neglecting (in the meane time) sensible matter, sauouring of iudgement: but he which hath the capicity, both pithily like a Logitian, and pleasantly like a Rhetorician, to leaue some proofe to the world of his wit and

knowledge, is to be had in admiration. In which thing because he is excellent, by whom this booke was written, it importeth more then I am able to vtter: which (whatsoeuer it be) I leaue to the censure of the somewhat superficially to touch the worke it selfe: which I may well resemble to the Anatomy of mans body: wherein as we may see the wonderful wisdome of God, in the creation of mortall man, how he hath poured life into the principall parts, as it were into certaine vessels, and couered them with flesh, which I boldly compare to clay, for the better preseruation and safe keeping of the same: how cunningly the whole body of man is builded and knit together, with sinewes, veines, arteres, ligatures, gristles, bones, muscles, & such like: so in this booke, being but a manuel, the very secrets of the

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Romiſh Church are ſo diſcouered (which in the opinion of the Pope and his Conſiſtory, is high treaſon, and vnpardonable) that very babes & ſucklings may behold their abominations, & ſpit at their villanous practiſes, to themſelues aduantageable, to the Church of Chriſt offenſiue, & to the glory of God nothing more derogatory. This notable booke thereof (right Worſhipfull) I haue preſumed to publiſh abroad, vnder your patronage & protection not doubting that it ſhould want credit, if it were not ouerſhadowed with the countenance of ſome ſpeciall perſonage: but for that your diſpoſitiō being ſo vertuous, as that you are a mirror among men, and your courſe of life ſo praiſe worthy as that you may be well thought a bloſſome of true Nobility: your worſhipfull minde alſo being beautified and enriched with ſuch rare

ornaments, as that you among the reſt, gliſter like a ſtar: therefore vnto your Worſhips hands haue I beene encouraged to preſent this worthy booke, tranſlated and printed at my proper coſts and expenſes, not in hope of any extraordinary profite, (which how little I thinke vpon, let him judge that knoweth all things) but that the Church of Chriſt, being not yet growen to perfect age and ſtrength, may reape ſome ſpeciall benefit by the ſame. And thus hauing layd open, very bluntly, but plainly, my ſimple (but yet honeſt) meaning, I commit your Worſhip to the grace of God, which as it hath hitherto (no doubt) beene your direction, ſo I hope it ſhall, and (God grant) it may be your loadeſt-man to life euerlaſting. *Amen.*

*Your Worſhips at commandement,*

*John Stell.*

# To the Reader.

GOod Christian Reader, think it not lost labour to read this little booke, which as it beareth the name of a Bee-hiue, so it containeth good store of holesome honey. Neuertheless, take this short admonition by the way, that in reading the same, thou play not the part of a Spider, which out of sweet and odoriferous flowers sucketh deadly poyson: for what is that else but to abuse a benefit, & to make that euil to thy selfe which by nature is good? I know it spites the Papists, that their inglings are espied: & I beleeue they will be so far frō singing a Requiem for his soule, by whom it was compiled, or from pitty to purchase him a Pardon from the Popes good grace, that they could finde in their hearts, to appeale to the Spanish Inquisition, & by their torments farre passing the paines of Purgatory, to constraine both him, & them that shal read it, to cry Reccaui. O charitable Catholikes. Be they such curst cattel indeed? Alas for pitty! God keep vs out of their clawes. Will not Peter-pence salue vp

the

*the sore? O, yes marry, that is meat for their mouths. But wil they fret & storme in such sort? Tut a point, they haue had the reine too long, it is time that they bite on the bridle, but farewell Papist: R. this pil, O it will scowre and purge. Thus Gentle Reader (to conclude) thou hast such a booke, as wil make thee privy to all the practises of the Babylonicall beast, (Rome I mean) the den of dragons and Divels: which if it were translated into other tongues, by the industry of the learned, as it is in none, but in* Dutch & English, *it would increase choller so abundāt in the Pope, the Coledge of Cardinals, Monasteries of Monkes, Fraternities of Fryers, Nests of Nuns, and the rest of the Pharisaicall Fry, as whole handfuls of Helleborus, or pounds of Colloquintida can neuer avoyd: and (wot you what?) that will pull downe their mother the holy Church vpon her knees, with thought and sorrow. Well, I leaue the benefit of this booke to thy diligence in reading. And thus farewell.*

Thine in Christ,

*Iohn Stell.*

# This is a cleare and perfect Interpretation of the Epistle of Master *Gentian Hervet*, now *lately set foorth in* French *and* Dutch, *and directed to those that are fallen from the true, Christian beliefe.*

WHerein the full foundation, and profound establishing of the holy Romish beliefe is declared: all new heresies confounded; the mighty authority, and worthinesse of the Church of Rome, expounded, and by Scriptures confirmed; all dissentious articles put to silence, and a plaine demonstration, where the right Church is to be found: In summe, all the articles of the holy Catholik Romish beliefe, are here drawne out all of sorts of flowres in the holy Scripture, old Fathers Councels, Decrees, and Canons gathered

gathered together, and as in a sweet *Bee hiue*, brought all in one: and in the last is set foorth the manners, conditions, nature, and essence of Bees, the hony and the hony-comb of this *Bee hiue*, collected out of the best old writers, as well Grecians as Latinists.

*Made and brought together by* Isaac Rabbotenu *of* Loven, *Licenciate in the Popish lawes.*

To

# To the Right Worshipfull, holy, profound, and learned Doctor, and *Magister noster*, Master Franciscus Sonnius, *now most worthy Bishop of Shertoghenbosch, health and blessing from God, and the Pope our most holy Father.*

Afterward Bishop of Antwerp.

RIght Worshipfull, loving and holy Father and Bishop, when I doe well consider and think vpon the noble, commendable, and worthy deeds, which your honour (with the good helpe of the most famous and deuout Catholik *Granduelle*, and other good subiects of the most holy Apostolicall Cardinall Popish Church of Rome,) haue (within these nine or ten yeares) taken in hand, and almost brought to passe, touching our ancient and well-nigh ouerthrowne Ro-

Romish Religion, to prop and vnderset the same with new pillars, and strong styles, binding it with wel twisted ropes and cords of the *Inquisition*: I must needs, and of right (in the name and behalfe of my Countrimen and inhabitants of the *Low Countries* giue you worthy thankes, for the great alterations & charges, which within these few yeares haue hapned and chanced to the proofe within the said *Low Countries*. For had not your Honor, about the yeare 1558. in the time of the most holy Pope *Iulie* the fourth, stoutly and diligently trauelled and obtained that these our Low Countries might be prouided for with new Bishops, to serue for Inquisitors & accusers of Heretikes and Huguenotes. Surely, the case was such, that the Popes holinesse, with all his boothes & shops, must out of hand haue beene trudging out of these Countries, and all by reason of this new Gospell, which men would needs set forth: whereof your Bishops Myter, Crosier staffe, and your laudable Inquisition, haue not read much, (considering that your Honour can content your selfe with your Portesse, and a Can

of

of good Rennish wine, wherof if it had so come to passe, a most pittifull case must needs haue followed: As especially, that a man should scarce afterwards haue found any one that would haue said Masse for money: yea, the Priestes themselues began to be so asham'd of their shauen crowns, that in some places they would haue beene glad to couer them with cowe dung, as in an old Prophesie is declared. The Bishops, the Prelates, the holy Monkes and Canons, the Inquisitors and all idle Officers of that spirituall Courte, should not haue had any more work, I omit how that the famous Doctors of *Loven*, the Licentiates and Batchlers of Diuinity should drinke no more *Vinum Theologicum*, or *Vinum Cos* that is to say, The best wine that Diuines doe drinke gladly: but must haue taken patience with smal Ale and single Beere whereof they might soone haue gotten the *Colica passio*. And where (I pray you) should the foure holy begging orders haue become? And especially, the deuout *Franciscans*? should they not all (in general) haue gone and hanged their cowles vpon the hedge? And then what should

*Vinum Cos*, is to say, *vinum caloris, odoris, saporis optimi*: that is to say, of very good colour, smell, and taste.

should haue become, of all their goodly ornaments of the Church, as braue Altars, gilt Christs, holy Reliques, braue Images, Copes of gold, silver, and silk, and other moe such like Iewels, wherewith all the Churches and holy Saints, as well * Feminine, as Masculine, are decked vp and trimmed, which all the Bishops haue promised by solemne oath to maintaine and defend, to the vttermost of their powers.

As well she Saints, as he Saints.

But what is all this to the purpose? The Masse, the Masse (I say) yea, the holy blessed Masse lay so extreamely sick that men began already to sing *Requiem* ouer her, the holy Saints, did not get any more liberall offerings, more sensings, nor more pilgrimages. Yea, the people began already to pull downe Images from the Altars. No man would giue any thing for Pardons, nor for the Popes Bulls: Yea, the whole Staple of Pardons especially Purgatory, began to waxe cold. The Pope himselfe was esteemed for an howlig Asse: The Decrees, and Decretals, the Sophisticall glosses, the sentences, the Quodlibets and such like toyes, Schollers and Doctors of *Louen*, were

cast behind the bench: Satisfaction and full recompence were no more made any account of: Auricular confession was almost murdered: Shroue tuesday, & Iacke Lent had almost broken their necke: all the holy and goodly processions with the stately stations, Perambulations and going about the streetes, were esteemed for boyes play: the holy Sacrament was no more deuoutly caried up & downe with fifes & drummes. In coclusion al the holinesse, of the Catholike church of Rome began to fal in the ashes: & in place therof you should heare nothing else, neither in the townes nor without, yea, nothing was read but the Bible, or S. *Paul*. The people would pray to none other, but to God alone, neither would haue any other Mediatour, but Christ Iesus, nor put their trust and confidence in any other thinge, but in his merites: No reioycing but in his Crosse, death, and passion. They did only esteeme for Sacramentes, Baptisme, and the Lords Supper, yea, & did vse the same very simply without any stately station or ceremonial braverie, without coniurings of the diuel, without spittle, without salt, without greasings, and also without

out albes or casibles. They would goe no more to shrift under their ghostly father, but to God aboue, or else before the whole cõgregation: they did not passe any more for absolution, they would not pray any more for the sillie soules, which lie in Purgatorie, but euery one would ground his prayer vpon the holy scripture: They would acknowledge but one supreme head of the church, namely, Iesus Christ the son of God: They would haue bishops renouncing the name & office of tyrannicall Inquisitors, to preach the Gospel, to leave off their richly trapthorses and mules, they did esteeme all manner of meates good & lawful, first saying grace in their mother tõgues. In sum, they went wholy about to bring in a new reformation of Religion & discipline Ecclesiastical, the like whereof was never seene of the holy Church of Rome, nor of our forefathers: They tooke in hand to restore all againe, to the olde and former state of the Apostles and Euangelistes. what pitie, what care, what sorrow, had this bin to our dearely beloued mother the holy catholike church of Rome, and to all good subiects? But praysed be our

blessed

blessed Lady of *Antwerpe*, your honour did well foresee, and in time diligently withstand that inconuenience, in that you have placed the inquisition in the land, driuen away the *Gewses* or Heretiks laid the Magistrates in prison, banished and brought to the Butchers-stall the Gentlemen and good subjects, made a way and open passage for the *Spaniards* into the land, set vp fire and sword in token of victorie, and in every corner reared up gallowes, and plentifully shed the blood of those new Euangelistes: In Summe, your diligence, your quicke expedition, your great zeale, your new Bishoppes, and your holy Inquisition, haue so well aduised, counselled, perswaded (or rather forced) our Soueraigne Lord the King his Maiestie much rather to see the destruction of his Patrimoniall land, the ruine of his Subjects: yea, the imprisonment, & death of his own onely sonne then to permit the holy catholike church of Rome to suffer such shame: and that in place of the Popes decrees & Decretals of the Masse booke *Hortulus animæ*, and such other seruice bookes, the Gospel, & holy Scripture, onely should

They were called Geuses, which tooke part with the Prince of Orange against the Papistes.

succeed, and take possession. Therefore your Honour is highly to be praised for such noble actes: And every man is duely bound herein, to assist and further you in your enterprise, to the uttermost of his knowledge and abilitie.

This (Right honorable and blessed Bishop) is the cause, which hath moved me poore and unworthy brother of S. *Francis* order, to dedicate and send this my simple present to your honour, to the end that I (with this my small gift of good will) may somewhat (though but a little) help to strengthen & repaire the decaied walles of the Romish church and establish again the right & perfect foundation of our most holy father, the Pope. Therefore having a while agoe seene & marked that in the City of *Antwerpe* was a smal booke set forth in French & Flemish, intituled and named *A Letter Missive*: Or, *An Epistle directed unto the Apostataes & Back sliders*, From *the true Christian beliefe compiled & made by Master Gentian Harvet, &c.* And for that the same booke was greatly desired, and very much esteemed of all good and catholike hearts: I have (with all diligente & circumspection-

umſpection) peruſed and read over the ſame: wherein I have found in effect that in the ſame is briefly declared & ſet forth the whole ground and foundation of the holy Romiſh religion, which your honor euen with fire and ſword, to the ſubuer ſion & vtter ruine of the whole land, doth ſeeke moſt zealouſly to mainteine. And I am therby perſwaded, that the ſame book was moſt worthy to be read over of all men, to the end that all ſtartbackes from the faith, might returne into the right way: and the good faithfull catholikes therby ſtrengthened and confirmed. But now conſidering the ſaid booke to be very ſhort, and ſomthing darke for a matter of ſuch importance, & likewiſe had either none or very few proofes out of the Scriptures, Councels, holy fathers, and Decrees of the Popes: therefore I have thought good to ſet penne to Paper, and to ſet forth and declare the ſame at large, that nothing needfull ſhould be lacking. Moreouer conſidering that it is moſt neceſſarie, to declare ſomething more at-large, eſpecially touching the worthines, and authoritie of the holy Church of Rome, and the true expoſition of the

holy scripture: whereupon the summe of all our matters doe depend for that wee haue alwayes beene forced to call upon the church, & especially now when there is none other shield or defence left unto us: therefore haue I trauailed briefly to shew of this matter, where the sure ground & foundation lies, by what scriptures, by what holy fathers, by what councels, and by how many Decrees euery point is defended: & likewise how and in what manner the Scripture and the holy church of Rome are joyned together, & catholikely understood in such order, as the same shall in no wise serue the Heretikes anything at all to their purpose or aduantage. And forsomuch as this worke is sucked out of sundry sortes of flowers gathered together: therefore haue I named it, *The Bee hiue of the Romish church* thereby to giue to vnderstand, that as the hony Bee, doth not gather her hony out of one flower alone, but of many and diuerse: So doth not the church of Rome stand vpon one scripture, Bible, councels or bookes of Decrees, but doth catch and snatch out of each of them, that which best serueth her purpose, as hereafter

euery man may plainely perceiue, and in the ende of this booke ſhal vnderſtand more at large, whereas the ſpeciall cauſes are ſet forth, why & wherefore we haue chriſtened this booke with ſuch a name. And now, hauing vnderſtood that your Honour did a good while agoe ſet forth a certaine booke, againſt the confeſſion of the faith of theſe new Goſpellers, I did very earneſtly trauel to get the ſame, truſting that it might (perhaps) haue eaſed me of this my labour, for that I thought your honour ſhould haue ſet forth theſe matters there at large. But after that I had ſuperficially & lightly reade ouer the ſaid booke, (not hauing the lucke to keepe the ſame long by me.) I was the more willing to ſet forth this my *Bee hiue*, for that I ſaw it ſhould ſerue very wel, to the opening & more plain declaration of the foreſaid booke, which your Honour hath made & publiſhed: cõſidering that your honour is buſie in euery place with the authoritie & dignitie of the holy Church of her ordinances or conſtitutions, addition, or traditions, & of the ſpiritual expoſition, which ſhe hath made vpon the ſcriptures; and perceiuing nothing to be

clearely set forth; whereby one may finde out these constitutions & ordinaces, whether in the Scripture, in the Fathers, in the Decrees, or in the Councels: so that a simple man might alway stād in doubt, what you will have esteemed, and holden for the commandements, ordinances, or traditions of the church, & what men shall call the church, and likewise what rule or inuiolable order this holy Church doth commonly keepe & vse in the exposition of the Scriptures, but I thinke your honor did leave this vndone as our said Master *Gentian Harueo* did, especially, because it was too smal & slight a matter for you to trouble your mytred head, withal. And therefore have I gladly taken upon me this paine & travell, and have clearely set forth in this my booke, upon what ground and foundation all these things are builded: So that the necessarie use of this booke is unspeakeable as every good Catholke shal wel perceive of himselfe. And forsomuch as herein is not written any thing, but it doth agree aswel, yea, better with the said booke made by you, then with *Gentianus* booke, I would gladly haue it set forth, as an Exposition, glose

or

a Comentarie upon your foresaid prec-
ie booke, but considering that I had not
any copie of your said booke in my custo-
die: and fearing also least your honour
might have beene offended, that any man
should take upō him to expound, or com-
ment upon your writings which are as
deare as hellish Sunne, even as your own
name *Sonnius* doth signifie: so that I have
proceeded with my first determination,
thinking it sufficient for me, if I might
hide this my travell under the wings of
your Honor, like as under the same, all
our new Bishops have bin hatched. Most
humbly beseeching your Honor, to ac-
cept this my simple gift in good part, &
as becommeth such a worthy Bishop to
doe, trusting yet (within short time) to
set forth more such workes, and thereby
so precisely to expounde all the bookes
that are set out by your Honour, and o-
ther doctours of Loven, your compani-
ons, that a blinde man may feele them
with his handes: yea, and without spec-
cles or candle conceiue what great holi-
nes lyes hid in such cofers. You may (if
it please you) in the meane space accept
this my worke, as an explanation and

Commentary,

Commentary, vpon your booke, which to doe resteth at your pleasure and good will. And heerein I commend your Bishops Myter and crosyers staffe vnto the tuition of our holy Father the Pope, who preserve and keepe your Honor with all your brethren our new Bishops, in prosperous estate and procee dings against all Heretikes.

*Datum in our Muses, the v. of Ianuary, being the Eeuen of the three kings of Collen, at which time all good Catholikes make merry, and crie, The King drinkes, in anno.* 1569.

Your Honors well willing seruant in all that lies in my simple power

Isaac Rabbotenu
*of Louen.*

The

# The argument of this booke: *Wherein the Epistle* or Letter missive of Master Gentian Haruet, *is diuided into six* partes, and the meaning of the same briefely de*clared.*

THis deepe grounded and most learned Epistle of the right worshipfull Doctor Master Gentian Haruet, directed to those that are declined and fallen from the holy Romish Catholike Church, is diuided into fiue speciall and principall partes: whereof the first is.

1 That the Heretikes and Huguenotes cannot repute themselues for faithfull people, so farre forth as they doe not beleeue all things, which our louing mother the holy Church beleeueth, without whom no saluation can be obteined: and especially, for that they will not beleeue the Transubstantiation of the bread into the very body of Christ.

2 The second is knit to the first: namely: They maintaine vniustly, that we ought to allow nothing, but what is maintai-

mainteined by Scripture.

3. Thirdly: They doe not beleeue nor allow seuen Sacraments, especially Auricular confession, the Sacrament of Matrimonie, and the holy Ointment or Unction.

4. Fourthly: They do the Catholikes great iniuries: inlomuch as they repute them for idolaters and worshippers of Idols.

5 Fiftly: They seeke nothing else, but fleshly libertie, and their own appetites.

6 Sirtly and lastly: Their Preachers are vnlearned dolts, and leade a lewde, loathsome, and wicked life.

In these fiue points is briefly rehearsed the whole ground and foundation of the holy Catholike doctrine, taught by the Romish Church: and is so gallantly established: yea, and all the Heretikes so finely fetcht ouer the coales, that there remaineth not a iotte to be spoken of any further. Yet, seeing the ground and meaning of this Epistles Authour, did stretch chiefly to challenge the Heretikes forth into the field and then champion-like, to combate with them: (like as he sheweth that not long since the noble

knight

knight, Maister *Nicholas Villegaignon*, who by his writing thought to egge both Maister *Iohn Caluine*, and by that meanes to haue wonne a perpetuall fame and euerlasting memorie.) It is euen in like sort fallen out with this good fellow, as it did with the said *Villegaignon*. For his hap was, the better to hit his purpose inset downe (as her before mentioned) many doubtfull parts, very darke and obscure reasons? yea, and some, somewhat grosse, supposing heereby all (as with a baite) to draw the fish into his net. Whereby (alas) it came to passe, that his good and godly meaning was spoyled and construed a wrong way, and the heretikes did seeme to make a mocke of it, as though he were vnworthy to haue an answer to the same, considering that he did shew very little Scripture or authoritie to affirme his matter: Euen in like maner as they had in times past iested with the foresaid *Villegaignon*.

Therefore it hath seemed both good and necessary vnto vs, and for the preferment of the holy Romish Church, most available, that this present Epistle should bee at large declared; and very strong and

apt

apt authorities to be brought in, for euery part and parcell of the same, collected aswell out of the Scripture, as out of the best and fittest bookes of the ancient Fathers, Councels, and Decrées, wherewithall our most louing mother the holy Church is most supported: to the end wée should the better conceiue the costly hidden treasures, which are comprehended in this short Epistle: and that each might vse the same to his most aduantage and for a publique instruction, hoping (through this holy and meritorious worke) to purchase heauen, and withall to redéeme and set frée two or thrée soules out of Purgatorie.

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# The first Table containing *such Authours names as are necessarily* rehearsed in this *Beehiue*.

The figure noteth the number of the leafe: a the first, b the second sides.


A

Abasse, Abasse, a solemne crie of vnie due to the Popes holinesse. 180.a

Abbas a kinde of bee, and why so named. 354.b

Accius Sanazarius his words of Leo the ninth. 324.a

Acesius glosses stande the Church of Rome in some stead. 55.a

Acoluthus a holy Order of Priesthood, and what it signifieth. 215.b

Adrian his Epistle written to a Synod in the approbation of Images. 191. a.b

Adrian the Pope his opinion in approuing the praying to Images. 189.a.b.

Aeolus his gift bestowed vpon Vlysses. 40.b

Africane Councell their decree touching the forbidding to transport any matter ouer the sea wherewith to make Images. 55.a

Africane Councell ouerthrew praying to Saints, &c. 48.b

Africane Councell detected the craftie and falshood of the Popes of Rome. 49.b.

Africane councell their decree that none should be called the chiefest of Bishoppes, &c. 49.b

Agapius bishop of Cæsarea his sentence in the allowing of Images. 189.a

Aken, and of Iosephs breeches and our Ladies smocke to be seene there.

Aken, and of our Lord Iesus foreskinne which an Angel brought from Ierusalem thither. 69.b

Alanus made the Rosarie of our Ladie, as much esteemed as the Gospell. 21.b

Albertus Pius Prince of Carpi would dye and be buried in a gray Friers habit. 21.a

Albertus de Rolato his testimony of dissentions about tolling the Aue Maria. 18.a

Albertus taketh king Philips kingdome by authoritie of the Pope and the holy Church. 177.a

Alcaron of Mahomet. 28.b

Alcaron of Mahomet a patern

¶ i. to

to the church of Rome in many poinctes of her religiō 57.b
Alexander present at a councel wherein Simonie was disallowed. 45.b:46.a
Alexander 3. treadeth vpon the necke of Frederike Barbaroſſa. 174.a
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Gathered by *Abraham Fleming*.

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We must fill Gods hands with Workes of supererogation. 146.b.
A curse denounced against such as ascribe iustification to faith, and say that Gods mercy maketh Workes needelesse 128.a.
How the Workes of such as builde vpon the foundation of Jesus Christ are tried. 151.a.
Workes of supererogation shut vp in a chest the keies whereof the Pope hath in his keeping, &c. 160.b.

For the redeeming of originall sinne, some meritorious Workes are adioyned. 131. b.

No workes of supererrogation in any saint, though neuer so perfect. 48.b.

All the good Workes that any man can doe during life serue nothing for the remission of the least sinnes that euer he committed, and why. 125.a.

Paul controuled, for saying that God ascribeth righteousnesse to the vngodly without any Workes. 128.b.

Worship.

We must worship all similitudes of crosses, in reuerence of the most holy crosse. 247.b.

We must Worship and pray vnto all small and ordinarie crosses with Latria. 247.a.

Worship done to foure or fiue sponges, wherewithall Christ was refreshed, they being dipt in Vineger. 248.a.

Worship done to the Asse that whereon Christ did ride and the manger wherein he lay. 248.a.

Worshipping.

Worshipping of Saints affirmed by sundrie authorities of scripture. 265.b.

The Worshipping of Saints proued lawfull. 255.b. 255.a Looke more in Saints.

FINIS.

Gathered by *Abraham Fleming*.

# Here followeth the Declaration of the first part of the Epistle of GENTIAN HARVET: Wherein is treated, what the holy Church of Rome is: wherein her power and author tie doth consist, and how the same extendeth: then is concluded, that Lutherans and Huguenotes cannot be esteemed or taken for true beleevers but must be banished and burnt for Hereticques.

## The first Chapter:

*Wherein is plainly declared that the Lutherans and Huguenotes are Hereticques, and ought to be burnt, notwithstanding that as well by Scripture, as by many examples they shew themselves to be the very Church of God.*

AND to the intent that wee may orderly deale, beginning first with one peece, and afterwards proceeding with another: our Gallet Gentianus doth here in his first charge, set forth such a noble grounded and sharpe matter of reason, to found and build his ar-

Lutherans and Huguenotes are Heretikes.

guments vpon, that the Heretikes
Huguenotes doe stand already so am
and ashamed, as a Hoxe that hath
uerthrowne his Carre.

You poore Heretiques, saith he, how
you be of a true beliefe, if you doe not
accept the twelue Articles of the faith?
how should you accept them, seeing you
not beleeue the holy Catholike Church?

For consider this, he doth take to serue
his turne, a most certaine and vndoubt-
ted point, That no man can beleeue the
Church, but he must jointly withal receiue &
accept all, whatsoeuer the said Church doth
forth and beleeue. And this is greatly
be considered: seeing hereupon doth
the most speciall ground and strong
bulwarke of the holy Church of Rom

Church of God and Heretikes.

For these Heretikes can very stedf
ly say, that they themselues are
Church of God. And to proue that,
introduce and bring in many go
Texts out of the Scripture: but
alledge them only according to the le
ter: euen as though the Church
nothing else, but an Assembly or Co
gregation of holy men, that is to say
such as through faith or beliefe are by
bl

od of Jesus Christ elected and chosen
be the sheepfold of Jesus Christ, the
ue and onely shepheard of our soules:
into which fold none are receiued, but Ioh. 10.3.4.5.
such alone as will hearken to the onely 14.25.
voice of that only shepheard, and follow
and goe after him onely, forsaking and
not knowing the voice of any stranger.
Wherby they will now conclude, that
our great Master the Pope, withall the
right honorable Bishops and Prelates,
which haue of themselues set forth ma-
ny godly Ordinances, whereof christ Ioh. 10.12.
never knew word) should be those very
strangers and hyrelings, which seeke
only the wooll of the sheepe, and haue
taught God feignedly, setting forth and
teaching the commandements and doc- Mat. 15.9.
trine of men yea, that they should be the
theeues and murtherers, that haue not
entred in at the right doore which is Je- Ioh. 10.9.
sus Christ, but are crept in a wrong
way, to steale, kill & destroy. And there-
fore doe they cut vs cleane off, notwith-
standing, whatsoeuer we alledge of the
Church of God, and of her authoritie,
power & worthinesse. But they alledge
out of the Prophet Jeremy, That all is Iere. 7.4.

but lies & deceit wherupon we establ
Iere.7.4. our selues, crying with the Iewes,
Church of God, The Church of God,
Church of God. And hereupon doe they
Ephe.2.20. bring vs forth & alledge their Paul, say
ing, That the only true ground & foun
dation of the Church of God is estab
shed onely upon the doctrine of the Pro
phets & Apostles: so that whosoeuer
be that falleth from the same, cannot
accounted for a true member of Chr
his Church. And then they bring for
an Esay out of a corner, & an Ezechiel,
Oseas, with diuers other out of the old
Testament, which they set altogeth
on a heape, and will defend themse
therewith, that the stedfast succession
that long continued race of the Pope,
Cardinals, Bishops, and Archbish
are in no wise that right token, and
vncounterfeit marke of the Church
that onely the sincere Word of God
when as that is in our mouths and
our hearts, and in the mouths & hea
Esay 59 21. of our children, accompanied with
right vse of the Sacrament, accor
to the perfit ordeining of Christ Je
who is the only head of the Church

Ca

congregation in whom all people are greatly united, euery one according to the measure of the gift which hee hath receiued of the head, to the full growth of the whole body in loue. Well, well: when they haue done all their prating, yet must this needs be true: That they are but Heretikes, and smell after the fagot, the gad here and all, the cause why, for that they doe not beleeue all that the holy Church doth beleeue, and without the Church is no saluation: but all such as fall from her, must be burnt like faggots: for to that end haue we a plaine text of Scripture, which saith thus: Whosoeuer doth not abide in me, shal be cast out of the Vineyard, as a branch, and there wither: and men gather those branches, and cast them into the fire, and burne them.

*Eph.* 4. 15. 16. *Col.* 1. 18. and 2. 19.

*Iohn* 15. 6.

And this same is apparant but of the second point of this Epistle now following: Whereas Gentianus doth openly confesse, that at all times and for euer there haue beene some men which haue held the same opinions, and set forth the like learning, that these Lutherans and Huguenotes doe now follow. But he answereth the matter thus: That such

Which witnes is to this purpose set forth of *Iohn Andreas Panormitanus Hostiensis, Bernardus Lutzenburgen.* In the 4. book of the heretikes in the 5 part, and by other moe Catholike writers

haue alway beene banished and cursed for heretikes: and all this is very true. For euer since that Iohn the Archbishop Patriarch of Constantinople beganne to take vpon him to be the vniuersall Bishop of all Bishops within Christendome: which attempt the Pope of Rome did in the beginning stoutly withstand: and that then afterwardes Bonifacius the third did obteine that title for himself, and was by the Emperor Phocas decreed chiefe or superiour Bishop ouer all Christendome, and ordained the head of the Church: which thing was brought to passe in the yeere of our Lord 606. From that time forward (I say) there haue alwayes beene many factious and busie fellowes stirring abroad, which as well by writing, as preaching, haue withstood the Pope, and condemned his doctrine, decrees, and ordinances, euen by the Scripture: yea, and blazed of himselfe forth for an Antichrist, alleging (euen as our Heretiques now) that men ought to repose themselues and build vpon the sincere Word of God onely: and further, to hold and esteeme all ordinances of the Popes as

*Iohn Patriarch of Constantinople.*

*Bonifacius 3. the first head of holy Church. Phocas.*

*The Pope is accompted for Anti-Christ.*

agreeing with the Scripture) for deuelish doctrine. But, as before is declared, such haue alwayes bin reputed and condemned for Heretikes. Therefore, to the end that no man shal thinke this to be now a new dealing of the holy Church, to condemne these Lutherans and Huguenotes for Heretiques: and likewise, that no man shal suppose, that this their doctrine and Articles, which they set forth are first growne in their gardens: I will therefore make here a briefe discourse of such, as haue here before set forth these matters, as well by mouth, as by writing, to make it plainly appeare to the world, that there is not one Article which they bring forth, but it hath bene long before set abroch openly: and that the holy Church of Rome hath both punished, and condemned it for heresie.

Then to begin withall, it is plaine, that the Grekes haue alwayes openly withstood the holy Pope of Rome, would neuer acknowledge him neither for Pope, nor for the head of the Church: like as yet euen in these dayes they doe not: in so much as in the yere

The Greekes against the Pope of Rome

Iohannes the 23. Pope.

of our Lord 1528. At which time Pope Iohn the 23. had written very bytterly and sharply to the Grekes, and by many words defended the cause, That first there was but one only Church, whereof he ought to be the head, vnder whom all Christendome ought to submit themselues: they did againe send him this answer which followeth:

The Grekes doe answer Pope Iohn & his oath. Iohn Mandeuil writ. of in his 7. Booke.

We beleeue verily, that thine authoritie is great, ouer thine owne Subiects: yet we cannot well beare with thy lothnesse, and vnmeasurable pride: neither allow thy vnsauible couetousnesse: Therefore the Deuell be with thee, for God is with vs.

Eugenius 4.

Notwithstanding, that some of their Embassadours did in the Councell of Ferrara, in the time of Pope Eugenius agree thereunto: but without consent or Commission of their Church, which did afterwards call backe, and annihilate the same. But long before that time, not onely the common people of the Grekes, but the Emperours themselues likewise, were aduersaries to the Pope of Rome, about the setting vp and praying to Images. For about the yeere of our Lord, 730. The Emperour

Constantine

Constantine 5. and Leo Hazarus did with full aduise and consent of the Councel, as well out of the Scripture, as of the ancient Fathers, conclude, That men should in no wise for the seruice of God, neither set vp nor pray to any Images: but did likewise vtterly breake downe and destroy all Images before made and set vp. *Constantinus Leo.* *Images forbidden & despised.*

For which cause the Popes of Rome did conceiue such malice and hatred against them, that from thence forth, they sought all manner of meanes and wayes to diuide and ouerthrow the Imperiall State: like as in continuance of time they brought it to passe. And likewise not onely the Greekes, but the Germanes also, did long time withstand the forbidding of Priests to marry, till Hildebrand the Pope (and that specially Bonifacius 8.) did by mere force bring it to passe, and establish the same. *The cause wherefore the Pope did diuide the Empire.* *The Greekes & the Germanes did withstand the forbidding of Priestes to marry. til Boniface 8. did set it vp by force.*

In the yeere 840. one Berthram, a stout and learned man, rose vp, who did manfully withstand the Romish doctrine, as touching their Transubstantiation, dedicating to Charles the French king, brother of Lotharius, a notorious booke made for that purpose: and did likewise *Berthramus.*

like wise in another booke confirmed by the scriptures, and strongly defended by the holy Fathers, set forth the doctrine of predestination, which these heretikes do now so earnestly stand vpon. And about the yeere 862. did Ioannes Scotus follow him, writing against Transubstantiation, euen as Berengarius about 200 yeres after had done the like. And in the yeere of our Lord 964. Hyldrike Bishop of Auxburge, by his writing reuoked again the saide commandement of forbidding Priestes to marry. After whom, about the yeere 1249. Bernard started vp, who wrote very much of Predestination, & against free will: nothing vnlike the doctrine of the Lutherans and Huguenotes nowes, and did very stoutly striue against the Priestes and Prelates, calling them, The seruantes of Antichrist and making of the Prelats, Pilates. Whom in the yeere 1357. Ioannes of Sarisburie did follow, and wrote a booke called Obiurgium Clericum: and another named Policraticus, wherein he doth pash the whole Clergie vengeably ouer the coles, and setteth them out for Pharisees and false teachers, calling the pope Antichrist:

Nota.

Iohn Scotus.

Berengarius.

Hyldrikes Bishop of Auxburge.

Bernardus.

Ioannes Sarisburien.

Antichrist: and Rome, The whore of Babilon. And likewise a little before that had Arnolde the Bishop of Brixen set vp earnestly against the Priests, denying flatly, that the sword of gouernment should any whit appertaine vnto them yea, euen at the same time was there one Peter Bloys, which wrote openly thus: That Rome was the right Babylon, whereof S. Iohn did prophesie: and that the Officialles of the Romish Court were diuelish Griphines: and the Priestes very Calues of Bethel, Baals Priestes, Aegyptiacal idols: and that euery thing was to be sold at Rome for money.

Petrus Bloisius.

Diuelish Griphines.

About the same time in the yere 1160 started vp in Fraunce a quicke fellow, a wealthy burgesse of the Towne of Lyons, named Petrus Valdo, who hauing studied the Scriptures very diligently, beganne to set vp a newe doctrine, which did hit as iust vpon the doctrine of these Huguenotes, as might be. He left many Disciples after him, in so much that a remnant is remaying yet to this day. After that came Petrus de Vinea. Chauncelour to the Emperour Frederike 2. and was in the yere

Petrus Valdo

Petrus de Vinea.

yeere 1240. who went about likewise to robbe our holy father the Pope of his intituled authority & iurisdiction, railing vpon him out of measure. And after came Guilielmus de sancto Amore, in the yeere 1260. who laid loade exceedingly vpon the Prelates, Monkes, and Friers: & did reckon them for subiects of Antichrist. Whose opinions were after in the yeere 1475. by one Laurence an English Doctor at Paris, stoutly defended and confirmed. Againe, in the yeere 1306. came abroade one Petrus Caluodorus a Gentleman, and very well learned: who did altogether spil the potage. For his writing and doctrine was euen as though he had studied all the dayes of his life in the booke of Luther and Caluin: and has made of the Pope a Nabuchodonosor. After that, in the yeere 1324. did follow one Dulcinus of Nauarra. And in the yeere 1315. Arnoldus de villa Nona, who carried water all ouer one bridge. And at last, in the yeere 1383. came forth the great Archheretike Iohn VVicleff, who threw all the spindles of the holy church of Rome in the ashes: for he was a natural Zwinglian, or Caluinist and

Guilielmus de sancto Amore.

Petrus Caluod.

Dulcinus.

Iohn Wiclef.

of him sprung by Iohn Hus, in the yeere 1405. which was the father of all Lutherans. He it was which came with Hieronymus of Prage to the Councell of Constance, there to defend his doctrine by scripture: but there he was taught a new lesson: for in place of disputation, they were both burnt at a stake. And yet that notwithstanding, their doctrine ever since that time hath beene accepted in many places: and by many stout fellowes confirmed. Like as there was one Nicolas Clemangis, a Doctor of Paris, & Bishop of Bayone in France: Oldecastel, Lord Cobham, and Knight of the order of the Garter: and within a little while after, one William Wight in England: and Paul Crawe, with many other in the countrie of Rome, Hieronimus Sauanerola in Italie, and a number of other more: all which yet were by the Church of Rome banished and condemned for heretikes: yea & where they could be gotten, put to death.

Iohn Hus

Hieronymus de Praga.

Nicolaus Clemangis.

Oldecastel.

Wight.

Paul Crawe.

Hieronymus Sauanerola.

In summe, all such, as at any time haue taken vpon them, to set forth any like matter against the Church of Rome, haue alway been of the most ho-

ly

ly Popes banished and accursed, toge-
ther with all them which would by any
meanes maintaine or defend them. In
so much, that Emperours and Kin-
ges, yea, whole countries haue (for withsta-
ding the Pope) bin excommunicated &
condemned for heretikes: yea & (which
is of greater importance) one Okam, and
Dante, two catholike men, were by pope
Benedict 3. condemned for heretikes: only
because they did maintaine, That Em-
perours hold their Empires of God, and
not of the Pope: and yet notwithstan-
ding, that in all other matters they do
throughly professe the popes doctrine.

Okam & Dante.

I say nothing what is meete to be done to
these new heretikes, who goe about to roote
out and destroy the whole foundation of the
Romish schoole, and take vpon them to face
vs out with their Paul, with their Elay and
their Ieremy. What a mischiefe! Do they not
know that those fellowes, whom they al-
ledge and bring vs forth, were likewise esteē-
med for Heretikes, as well as they are them-
selues? Yea, in so much that one of them was
hanged, another was burnt, the third cloue
through the middest with a saw, the fourth
set vpon a wheele, &c. And therefore are we

no

no more moued for them, than for a bladder full of beanes.

For the holy church of Rome would neuer accept their doctrine, but vpō this bargaine & condition, to wit, that shee might alway apply the same as shee should thinke good, & as might best come to passe for her selfe: & that no reuolting, nor reuolting, nor appellation should be made against her doings: no, nor that ȳ name of Iesus Christ shuld in that case serue: like as shall by vs shortly in the part next following bee declared at large. For this verely is most true, that if our blessed Lord himselfe, would haue followed the exposition and commentarie, which the Priests, Pharisies, and Doctors had at that time made vpon the holy scriptures, in the name of the holy Church, he had neuer bin crucified, or hanged vpon the Crosse. But because that he would (full wittely) goe and bring in new matters, and so set vp a new reformation, according to the text and doctrine of the Gospell (like as these Heretikes go about now to doe) therefore did they deale so hardly with him. Notwithstanding that, now since

The Phariſees gloſes.

since the holy church of Rome hath so finely handled & set forth this new religion of Christ, and brought it into such a frame, that now it is very gladly receiued of euery one in a manner: yea, and if it were so, that these Huguenotes would accept the same, setting it forth likewise, surely, men would no more be so readie to bring them to a stake, as heretofore they haue done, yea and pretend hereafter to doe.

But now, to come to our matter again, it is necessarie, that we well consider, and substantially declare, wherein the worthines and authoritie of the holy Church doth specially consist, & what commandements, traditions, and ordinances of the same, men must receiue and accept, without all contradiction or gainsaying.

And this (forsomuch as our Doctors of Louen are troubled with so many other profound and deepe questions, that they haue not the leysure to set out this point effectually) is not withstanding, the right ground and foundation of all their building: yea, and is most needfull to our saluation, and to the extirpation

and

rooting out of all heresies. For it may be demanded whether men shal holde for commandements and traditions of the Church, onely and alone, that which is plainly set forth in the scriptures of the olde and newe Testaments? Or else that which the olde holy Fathers and Doctours, as Augustine, Chrysostome, Hierome, & such like haue left behind them in their bookes and writings: or a great deale rather, that which hath bin concluded in the holy Councels: either this, that which the holy popes of Rome haue ordeined & emoyned: or, last of all, that which is scraped together out of the one and the other: al laid in one Platte, and baked in one Cake: and which is now in our dayes obserued in the holy Catholike Church of Rome?

The second Chapter:
*whereby is declared that the Church, with her power & authoritie, cannot be included within the pales of the holy scripture, but that the Church may adde to the scripture, or take from it, what shee thinkes good: & therupon are many examples, & profound reasons alledged.*

The Church is about the Scripture.

VPon this demand & profound supposition, very much might be said: but we will make short of the matter. And to begin withal, we conclude with S. Geronimus, & with the holy Counsell of Trent. That all they which would inclose the power & authority of the Church within the limits and bounds of the holy Scripture, & though the holy Catholike Church of Rome could reade no further, than is spelled heere to her in the Bible, are euill & naughty heretikes: yea, they are euen of those Apostataes & back-sliders, to whom our M. Gentianus hath written this his Epistle. For as touching that, for the defence of their opinions they bring forth how it is written, That none shall either put to it, or take from it one iotte: that is simply spoken to the Iewes Rabbines only: so that they should not take any such thing vpon them, as to change any wordes of the text, and to correct Magnificat, like as they haue presumed to do, as men may see clearely & without a candle, by ỹ honorable Bishop Gulielmus Blindasmus, in his booke intituled, De optimo genere interpretandi: which is to say, Of the best & surest manner of expounding or interpreting. For there

Deut. 4. 1. 12. 32. Pro 30. 6. Apo 22. 18.

This is thus set forth by Sekin in his book called Enchiridion oecon. com. Gulielmus Blindasmus.

he doth shew very plainly, that all Hebrew texts of the Bible are falsified, & embraced by the Iewes: yea, & the like is done to all the texts in Greeke of the holy Testament, by some heretikes & enemies of the truth. So that neither Christ, nor his Apostles, nor any of the old Doctors, should haue had the right Bible, but onely our most holy Catholike Church of Rome, which onely was borne vnder the right planet, and shee alone hath shot downe the Popingay. Therefore must the text before specified, be vnderstood & meant of the Iewes alone, and of such like Heretikes, which haue so falsified the texts of the Bible.

But you may not gather by this, that the holy Church of Rome is not licenced to adde vnto the Scripture, what soeuer shee doth marke to be yet lacking, and to innouate, change, & remoue all that tendeth not perfectly to her purpose. For you see daily, that shee doth boldly take vpon her so to doe: and furthermore, she doth punish for ranke heretikes, all such as will not allow and accept her adding, and changing, for the sacred word of God.

The ten commandements falsified.

Looke in the *Catechisme* or the summe of our beleefe printed at Antwerp by the commandement of the king of Spain.

Item, looke in *Thomas de Aquino* vpon the ten commandements, and vpon all the catholike doctours euery one of them.

All which haue cleane lekt out the second commandement, in the setting forth of the ten commandements. *Mat.* 26. 27. *Mar.* 14. 23. *Luk.* 22. 17. 1 *Cor.* 11. 25.

Marke, touching this, the Maister of the Sentences in the 4. booke the 12. dist. 4. cap. *Nard of Luxen.* And vpon the *Ancharid* of *Rabi* in the booke of allother Catholike writers, who doe specially treate of matter.

Men do know very wel, that there finely conueied out of the register of ten commandements, the second commandement, which was, That no should be made, nor fashioned: but did perceiue, that heretikes would ledge the same, to the hinderance of he & thee Saints, which stand vp altars in the Church. Furthermore cause men should not lack the number of ten, she hath taken the last commandment, speaking of desire, & diuided it in two, & so made the tailes agree. And likewise, not withstanding that our Lord Jesus Christ had opely commanded that the communion should be minist as wel with wine as with bread, yet holy catholike church of Rome, considering the great danger which was therein, for that the wine might be spilt being in the winter, freeze or be turned into sowre vineger, if it should be kept in a Pixe, or little sacrament And especially, considering that

they should haue dealt the wine abroad, the common people might haue thought whether that the long racked body were without blood, or at the least, that there could be no right and perfite Transubstantiation and changing of the bread into the very body of our Lord Jesus Christ. In this behalfe hath thée consistored further, and hath béene better adwised than our Lord himselfe was: and so hath forbidden the laye people the Chalice. For thus the Councel of Constance doth decree, That notwithstanding Christ, after supper, did ordaine and minister vnto his Disciples the most blessed Sacrament vnder both kinds of bread and of wine. And although that in the first ancient churche of the faithful, the same was alwayes vsed vnder both kindes: neuertheles, seeing that the contrary vse and custome is not without great occasion, and willingly now put in vre, for the auoyding and eschewing of some inconueniences and perilles: therfore shal al Patriarches Primates, Archbishops, & Bishops curse and excommunicate all such, as shall take vpon them to minister vnto the common people the Sacrament in that manner. And in as farre foorth as such doe not vnto

This standeth in the third booke of the Councelles, in the Councel of *Constance* in the 14. Session.

and recant, then they to be deliuered into the hands of the temporall Iudges, to be by them arbitrally executed. And hereupon did the Presidēt of the Councell, named [illegible] ensis, in the name of all the whole College of Cardinals, & all other Bishops after him answer, Placet; which is to say, So it pleaseth vs. So that it is euident, that the ancient manner & good meaning of the Church may cleane alter & vtterly abolish the commandement of Christ, & the old custome of the Apostles, & their Disciples. We do likewise see, that notwithstanding S. Paul (by inspiration of the holy Ghost) commanded, that whosoeuer did feele that weakenes in himself, that he could not liue chast, should take a wife: for that it was better to marry than to burn. And he did (in a manner by speciall words) command the same to the Bishops and other Ministers of Gods word, saying, That they should haue their wiues & their children brought vp in the feare of God. And further. That mariage is holy & commendable in all men yea, he did esteem, The forbidding of marriage, for a doctrine of [illegible]

1 Cor. 7. 9. & 2.

1 Tim. 3. 4. A charge to the Bishops.
Heb. 13 4.
1 Tim. 4. 3.

And yet, all this not withstanding, the holy mother the Church of Rome, [illegible]

deeper into the matter: for the eschewing of many inconueniences, hath expressly and flatly commanded Priests, Bishops, & all spirituall persons, that they in no wise shall take vpon them the state of Matrimony, teaching precisely the contrary to the doctrine before specified, That the state of Matrimony, is nothing else, but plaine vncleannesse, filthy, and shamefull yea, a great and foule spot vnto carnall copulation. In so much, that such, as giue themselues thereunto, cannot be acceptable before God: for that it is written: Whoso liues after the flesh, cannot be acceptable before God and haue therefore concluded, that it is not decent that a holy Priest, who is the temple of the holy Ghost, should become a slaue to the lying with a woman, & to fleshly lust. Like as in the Popes decrees and Decretals is specially set forth.

This is set forth in plaine words in the Decrees of the Popes in the Chap. *Propositum.* in the 28. dist. and in the chap. *Decernimus*, the 22. dist. & in the chap. *Tres*, the 31 dist. it is likewise in the booke of the *Sentences*, in the 17. dist. in the 4 Chap.

Moreouer, touching the same point, it is concluded in the said decrees, That the Doctrine of the holy church, is now more perfect, than either the Doctrine of Iesus, the Sonne of God, or of his Apostles, hath beene in times past. For thus the text saith, Before that the Gospell was corrected, amended, & expounded, there

In the 4 epist. of Pope *Cere*, in the first booke of Councels fol. 422. col. 2 and 423

This standeth euen thus word for word in the booke of Decrees in the chap. Sors non est causa. 26. quæst. 2.

were many thinges permitted, which now since the time is come, that all the doctrine is made perfit, are clearly abolished and taken away: as especially, notwithstanding that the marriage of Priests was neither by Law, by the Gospel, nor the doctrine of the Apostles, forbidden, yet hath the holy Church flatly forbidden the same.

Mat. 5 32. 19 7
Mar. 10. 4.
Luk. 16 18.
1 Cor. 7. 10.

Wee doe likewise plainely see, that Iesus Christ hath streightly forbidden, any dispensation for Matrimonie, and hath specially declared, That whosoeuer doth leaue his wife (except it be for adulterie) and doth marry an other, is a whoremonger.

Truely, if it were not that our holy mother the Catholike church of Rome, hadfull power & authoritie aboue Gods word, and aboue the special commandement of Christ: shee would neuer haue taken vpon her to haue changed nor put downe this marriage of Priests.

Now let vs further see, that the most holy and honorable Popes, Iulius, Innocentius, & Coelestinus, being with a great number of Bishops and prelates flatly and iudicially assembled in the holy Ghost, in S. Peters church at Rome, haue con-

concluded, iudged & pronounced, what soeuer Christ notwithstanding had therof spoken & sayd, That if so be there were any which were maried together, and had christened the children at the fount, the one of the other before should be diuorced: and the woman to haue her mariage good restored backe againe, and within a yere after, it should be lawfull for her to marry another man: and for him to marry another woman.

Christening breaketh matrimony of the common sort of people.

Euen as our holy father the Pope of Rome, Deus dedit doth openly testifie in a letter, which for a perpetuall memory is written in the boke of Councelles, word for word: and likewise entred in the Register of the Popes decrees & ordinances: yet, ouer and besides this, the holy Church hath concluded, that if any Nunne, Baggine sister, or other, should marry a husband, the Bishop of the diocesse, where they dwelt should diuorce them, & cause the Nunne to returne and take vpon her again her vow of chastitie. Like as in Concilio Triburiano, and by the Popes lawes is concluded and commanded. But of the same authori-

*Deus dedit:*

In the Chap. *Peruenit. causa* 33. *quæst.* 1.

*Concil. Trib.* the 6. chap. and in the decrees in cap. *Impu.* and in the cap. *Si quis*

*Sacra canf. 27. quæſt. 1. in th Chap. Hæc ratione can. 31. quæſt. 1. Rom. 7. 2. 3. 1 Cor. 7. 9. 28. 1 Tim 5. 4. 8.*

authority hath the foreſaid holy Church likewiſe concluded, That what woman ſoeuer after the deceaſe of her firſt huſband, ſhould marry againe, ſhe was an open and common harlot, not regarding at all that which S. Paul in his time had written directly to the contrary: yea, had moreouer ſtraitly charged & commanded the young widowes, That vnleſſe they could well liue a continent and chaſt life, they ſhould marry againe.

Strange languages in the Church.

After this, did not S. Paul, or rather the ſpirit of God by the mouth of Saint Paul, directly forbid any ſtrange language to be vſed in the Churches and congregations, ordained for the ſeruice of God: neither in prayer, nor in thankſgiuing, nor in ſinging, nor in propheſying? Yea, hee did greatly rebuke the Corinthians for ſo doing in their congregations. And yet men plainely ſee, that the holy Church of Rome, doth miniſter her Maſſes, her Matteins, Euenſong, prayers, and ſongs, all in Latine: and ſometimes therewith doth mingle Greeke and Hebrew words. In ſuch ſort as that, not onely the common people, but the Prieſts and Biſhops

*1 Cor. 14. the whole chapter through.*

like

like wise doe not vnderstand it.

Yet will the holy Church haue it so done, yea, and punisheth such as would otherwise vse it, like damned heretikes Like as out of Eckius, Piggius Hosius, and other Catholike writers is manifest and plaine to bee seene. Then hereby of necessitie must follow that the Church hath a full and resolute power ouer the expresse Word of God, aboue the commandement and ordinance of Iesus Christ, and aboue all the Scriptures of the Prophets and Apostles. But what neede is it (I say you to bring so many and diuers examples one by one, for the difference of this matter. Sithence wee see euidently, that shee in all her deuotions, Gods Seruices, and Ceremonies doth alter the expresse words of the Scripture: yea, doth openly and wilfully ouertread it, euen as though it were done in spite and anger of the holy Scripture in the Bible.

*Eckius in his Enchiridion. Piggius in libro controuer. Hosius in a certaine booke which he set out of this matter only.*

For by the holy Scripture it is openly, and vpon great paines (a) earnestly forbidden, That in the seruing of God, shall no commandements, traditions, nor deuises

(a) Deu. 4. 2. 5. 32. 12. 4. 8. 13. 32. Ier. 1. 14. 8. Isa. 1. 12. 29. 13

uises of men shall be vsed, nor take any place, but to rest wholly and onely vpon the speciall commaundements of God, and to doe thereafter: Finally, to turne neither to the right hand or to the left.

Mat.15.9. Col.2.20,21,22,23. Exo.20.4.5.22 Deut.12.8.9. Leui.26.1. Deut.4 whole thorough. Deut.16.22. Esay.40.41.42 whole thorough Ierc.10. Abacuc.2. Psal.115. And in other innumerable places 1 Iohn 5.21. Leuit.19.26. Deut.18.10.11

Secondarily, not to make or haue any Image or similitude carued or molten, nor shall vse the shape or likenesse of any such, thereby to shew or set foorth the spirituall forme and incorporable maiestie of God, by earthly things, and dumbe creatures.

Thirdly, that no man shall vse any witchcraft, sorcerie, or inchantments of any creature, to the intent to giue to the creatures that be sensles and voyde of life, any might or worthinesse other then by nature is prescribed vnto them. Which thing is likewise by all Councels and Synodes, aswell Iudiciall as Canonicall, openly and straitly forbidden.

Con Laodicen. ca. 30. Con. Cart. cap. 39 cap. Non oportet. cap. Augurii. eauſ. 26. quaſt. 5. I Vnica eo de the ſauris lib. 10. cap. illos 26. quaſt. 2.

Yeere against it (notwithstanding) hath it pleased our dearely beloued mother, the holy Church of Rome, to vse her full and inestimable authoritie and power, and so without hauing any respect at all to that which is aboue written, hath (to begin withal) set vp a certaine kind of seruing of God, which is altogether contrary

trary to the good opinions, traditions, and ordinances of all men. For besides that the blessed Masse, is by diuerse Popes, Cardinals, and Bishops at sundry times, and in sundry places, raked vp in a huge heape, and with many péeces and patches of mens deuises, like to a beggers cloake sowed together, besids so many traditions of idle heads, which the holy Church of Rome hath receiued for a perfit seruing of God: as fasting dayes, yéeres of grace, differences and diuersities of dayes, of meates, of clothing, consecrating of Churches, of Altars, of candels, pilgrimages, Letanies, Kyrielezons, Images, Processions, holy ashes, holy paceggies, & flames, palmes and palme boughes, Albes, Copes, Manyples, Vestments, Miters, Statues, fooles hoods, Shelles, & Belles, Pares licking of rotten bones, carrying of the Pyx about, and praying to a lump of dowgh, fasting vpon certain special daies creeping vpon knees before a crosse of wood, buying of Bulles and Pardons, mumbling of Pater Nosters, and Aue Maries, by tale vpon a paire of Beads, before a dumbe Image, shauing of crowne

and

and beard, to giue blessing with two fingers: and ten thousand more such prankes.

Yet, aboue all, this is by the holy Church (as it were in spite of God and his word) ordained, That euery man being a good Catholike, may appoint & chuse for himselfe a Saint and patron, erect a new Image, and especially build a new Chappell, and an Altar, set vp a new and particular Religion, weare a peculiar or speciall kinde of garment, assume and take a seuerall vse of meats and ceremonies: finally, to conclude, doe whatsoeuer his good meaning and intent perswades him vnto.

Secondarily: it is so, that our deare mother will not set vp any seruing of God, but she must of necessity haue thereunto all sorts of images, as well carued as painted: and worship the same by kneeling and praying with burning of candles, body killings and ticking, with pilgrimages, and other such like deuotions. And in setting vp the said images in all high waies, in all streets, and in all corners, euen as for an euident token and protestation, that they neither

doe

doe euer thinke vpon Gods commandement set forth in the holy Scripture, neither will bee subiect or bound to the same.

Thirdly, all her diuine seruice, all her ceremonies and deuotions, and all her holinesse, is grounded in coniuring of creatures, and worshipping the same: and in flat sorcerie and witchcraft, in working whereof they speake vnto the dumbe creatures, as though they had as much vnderstanding as the Papistes themselues, and so do abuse the blessed name of God, and the texts of the holy Scripture openly, and without respect. Coniuring.

The water is by them exorcised, or coniured by these words: I doe coniure thee thou creature of water, In the name of the Father, the Son, and the holy Ghost, to the end thou become a chosen water to take away all the power of diuell, and that thou mayst driue away and confound the diuell himselfe with all his wicked Angels, &c. This coniuration you shall finde word for word in the masse booke.

The Oyle and the Balme are coniured and bewitched, with much mumbling, blowne vpon with many breathings, with three times crying, All haile

holy

holy Oyle, three times, All hayle holy anoyntment, and three times, All hayle holy baulme. And then it is kept for a most holy thing in a fine vessel therfore made and so carried along the streetes by the Priestes, with great deuotion and prayer.

More conturations.

The salt is conjured in this manner: I doe conjure thee thou creature of salt by the liuing God, by the true God, by the holy God, and by the same, God which commanded Helias to cast thee into the water, to take away the vnholsomenesse of the water, that thou mayest become an exorcised salt, conjured salt, to the saluation of the faithfull, and to worke the preseruation both of body and soule to all them which shall enioy thee: and that all the subtilnie, wilinesse, and filthie intents of the Deuil: and that all wicked spirites may flee from that place where thou art scattered and cast abroad. And then is this salt mingled with the foresaid water, to be the right purger and sanctifier of the people, where through all the power and might of the deuill, is vtterly driuen, and our dayly sinnes therewith finely cleansed.

Note.

Now, besides all this, they doe vse

ryse and coniure certaine hearbes, vpon certaine dayes, to the health both of body and soule, and to driue away all dangerous hurt al deuilish bewitching, all pestilence, vnholsomenesse, and corruption of the ayre. Shee doth coniure and exorcise the Candles, the ware and the fallow, to the qualifying and extinguishment of thunder and lightening.

Also shee doth exorcise and coniure Beads of wood, of stone, of corral, and of all other stuffe: whereby they receiue great power, against sin, the Deuil and Hell. And which is more) shee doth not let these things be thus coniured by the Pope and priests onely, but the Pope may (whensoeuer it shall please him) giue the like power and authoritie, to whōsoeuer he wil, be it man or woman. This may well appeare and be perceiued of all men, by the example of a worthy matrone of Spaine called Senora Maria Osorio, who did obtaine of Pope Paul. 3. licence and power, for her selfe and twelue of her blood, to coniure and hallowe such beades: and these beades were of this might, that whensoeuer any person did say a Paternoster

*Senora Maria Osorio.*

thereupon, although it were done without deuotion, or once thinking of the matter: yet did they thereby obtaine forgiueuesse of the third part of their sins. And for this cause were the bells of these beades made of Copper, and set in the church, where was set out by them in print, their full might, with all their properties & nature, as is before declared: so as at this day men may openly see by the common people, which come and say their Pater Nosters vpon their beades there, holding their hands vpon the bells, that thereby they may obtaine the forgiuenesse of their sinnes.

Christening & conturing of Belles.

Now, ouer and aboue all this, the Belles are not onely coniured and hallowed, but are also baptized: and haue appointed for them Godfathers, which hold the rope (wherwith they are tyed) in their handes, and doe answere and say, Amen, to that which the Suffragane or Bishop doth speake or demand of the Bell. And then they put a new coate or garment vpon the Bell, and so coniure it, to the driuing away of all the powey, craft, and subtilty of the Deuil

and

and to the benefit and profite of the soules of them that bee dead, specially if they bee rich, and can pay the Sexton well: and for many other like things: insomuch that the Belles are so holy, that so long as the Church or the people are (vpon any occasion excommunicate, they may not be rong. Like as by Pope Bonifacius 8. and Gregory 9. is manifestly ordained: although yet it is (of speciall grace) permitted, to toll the Aue Maria, as Ioannes Calderinus hath plainly written.

*Bonifa. 8. C alma mater F adicis verb. de sententia in sexto. And Gregory 9. Ea permittim, in decreta 4. de Sententia ex. communicat.*

And this (I suppose you) is no small matter. For Doctour Albericus de Rosate both declare, that the religious had amongst themselues at Rome, a long & weighty dissention, whereupon great processes were maintained, & all about this: namely, which of all the Orders should first knolle the Aue Maria in the morning. Which processes did long endure, till at the last it was concluded, and adiudged, y they which were first vp, should first knoll. Euen after the manner of a race, who alwaies let the formost go before, and the last follow after,

*Perusse likewise Philippum Franeum vpon the said Cant. Alma mater F. adicis mus. nu. 4. & other Canonists.*

*Caldar in tract de interdictis 1. par. nu. 97. Iohn Cald. Albert de Rosat. in dictionario sua per verbo campa.*

Processes for the knolling of *Aue Maria.*

Why, (I pray you,) hath it not been seene, that the Spaniards, which are the first swete and most deare children of the holy Church of Rome, comming now of late to Groninghen in Friseland, did there christen conture, and bestow their Ensignes: naming one Barbara, another Katherin &c. I say nothing, how they conture the Deuill out of young children, which are brought to be christened euen as though the young children (to whom Christ doth witnesse the kingdome of heauen to belong, and be those which with their fathers are contained vnder Gods promises, and made cleane by the blood of Jesus Christ) were possessed with the Deuill.

Christening of Ensignes.

The Masse (I pray you) what is it, but a plaine coturing, sorcerie, or witchcraft: Wherein the bread and the wine which are but dumbe creatures, are by the breathing of the Priest, and the power of fiue words) conuerted into flesh and blood. So that it is most apparant, that all her Religion, all her diuine seruice, and Ceremonies, are full of witchcraft, sorcerie, and conturing: full

of idolatry, setting vp of Images, and giuing them worship, full of mens traditions, institutions, and deuises: and in conclusion, full of all that, which by the holy Scripture is openly reproued, and plainely forbidden. So that (verily) these heretiques must needes bee very blind, if they doe not well perceiue, that the power, the ordinance, and authority of the holy church of Rome, neither can nor will be shut in, nor hedged about, with the pales and walles of the holy Scripture. For, see heere: this is that, which the stedfast piller of the Theologis of Louen, Iodocus Tiletanus himselfe hath openly written:

*Iodocus Tiletanus not contented with the Gospel.*

We are not satisfied (saith hee) with that which the Apostles or the Gospell doe declare: but wee say, that as well before as after, there are diuerse matters of importance and weight accepted and receiued, out of a doctrine which is no where set forth in writing. For wee doe blesse the water, wherewith wee baptize, and the oyle, wherwith wee annoint: yea, and besides that, him that is Christened. And I (pray you) out of what Scripture haue we learned the

In this booke written against the confession of the preachers of Anterpe.

a This is also specified, in Decisionibus rote, in Decisio. 1 nn. 3. in nouis & Anton. Maria in addit. 1. decis rote nouae de Bigamis. nn. 9. and is likewise defended by the Iuriſt Carolo ruino in conſt. 109. num. 4 in thes booke and of Sigiſmundus Neapolitanus.

b Eckius in Enchirid Locorum communium, in the chap. Eccleſia.

2 Tim 3. 15. 16. 17.

ſame? Haue wee it out of a ſecret and vnwritten ordinance? And further, What ſcripture hath taught vs to greate with oyle (I pray you) from whence commeth it, that we do dip the child three times in the water? Doth it not come out of this hidden and vndiſcloſed doctrine, which our forefathers haue receiued cloſely, without any curioſity, and doe obſerue it ſtill &c?

But what neede haue I to trauell much for the eſtabliſhing hereof, ſeeing there is a generall rule in the holy Church of Rome, That the Pope may frankly ordaine and command contrary to the writing, doctrine and ordinance of the Apoſtle Paul? Conſidering likewiſe in eſpeciall, that (as Eckius hath ſet downe) Chriſt did neuer command his Apoſtles to write: but to preach. True it is that Paul doth defend, ſaying: That the bleſſed word of GOD is ſet foorth, and is ſufficient to inſtruct, to teach, to puniſh, to amende: yea, and wholly apte and ſufficient, to make men wiſe enough for their ſaluation, and to inſtruct them ſufficiently to all good workes. And that, whoſoeuer [illegible] teach

teach any other Gospell, than that which hee hath taught, (though hee were an Angell from heauen,) is accursed. But all that must bee vnderstood of the time, wherein hee was, whilest the Church was yet in her infancie or childhoode, and lay in the cradle. For it was yet necessary for her then, to drinke such milke, being yet vnable to digest the strong & grosse meates of holy Prelates and Doctours of the holy Church of Rome: For that her stomacke was yet so weake and queasie. Gal. 1. 9.

Cap. sors, non est 26. quæst. 2.

And in effect, men doe clearely see, that notwithstanding the saying of Paul, That in Christ Iesus, and in the knowledge of him, all the treasure of wisedome and knowledge lyeth hidde. So as the faithfull ought not to receiue any institutions, or doctrine of men. Yet a long time after the Apostles, yea, about seuen or eight hundred yeers after their decease, our mother the holy Catholike Church hath found out a wonderfull and vnspeakeable new word of wisedome & knowledge through which a man may come to perfite iustifica- Col. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10 &. 20. 21. 22.

tion, and to an Angelicall life: and to haue that get in ſtore a heape of deſeruings, and good workes, to helpe a good friend withall at a pinch; and yet to releaſe a dozen or twaine of ſilly ſoules out of Purgatorie. And theſe bee they eſpecially: The holy order, and ful perfection of Saint Frances, Saint Dominicke, Saint Bernarde, Saint William, and many more of ye ſame ſtampe: which ſort, men knew not to ſpeake of in the Apoſtles time, when men were ſatisfied with the pure & vnmingled milke of GOD his word, like new borne children (as Peter doth beare witneſſe:) yea, for that rich treaſures were not reuealed to Ieſus Chriſt himſelfe, who taught nothing but that which hee had receiued out of the boſome of his father: and the ſame did he deliuer fully and wholly ouer to his Apoſtles. But of this could hee ſay nothing: For this was too daintie a Diſh for his mouth, and therefore muſt bee kept for the laſt courſe, against the time that the holy fathers, of full perfection, & Gods deare friends S. Frances, S. Dominick, S. Bernard & S. Alane (who had ſucked our bleſſed Ladies breſts, as well as

The rules or ordinance of S. Frances, Dominick, Benedict, & Bernard.

1 Pet. 2. 1. Iohn 1 4. 29. Iohn 15. 15. This is ſpecially written in the 5 Booke Sexti decret. in the Bull of Nicolas 4. beginning Exiit qui ſenet his. 1. de verborum ſignif.

as Christ himselfe, and walked about the towne with her as the bridegroome with his bride should appeare. For what needes much rehearsal of so many evident visions, which happened to that holy woman Briget? Or of the notable myracle of the wilde Mary Aegyptian: who ranne through wood and wildernesse, ouer Hilles and Dales, starke naked like a wilde beast? Or of the godly and pleasant orders of Saint Clara: the which our deare mother the holy Church hath receiued for very precious Canticles, with great triumph? Well, goe to now, reade the whole Bible ouer and ouer, and I will bee bound to giue the Theologians or divines of Louen, a potle of wine, to make merry withal, if they can finde out there that either Christ, or his Apostles, did euer know, that whosoeuer doth die in a Gray friers cote, shal neither come in Purgatory, nor in Hell. And yet notwithstanding, not onely Radulphus Agricola, Albertus Pius, the Prince of Carpi, and Pope Martinus, would die in such an habite, and bee buried in it: but likewise, many other Kings Dukes,

This standeth plainly in their Legends and in the booke made of the might of our Lady *Rosa Crans* which *Alanus* did make by the inspiration of *Mary the Egyptian* or of *Egypt*.

To die in a Gray friers habite.

Conformities. Dukes, Earles, and Barons: as in the booke of the conformities of Saint Francis is specified, and with the Popes Bulles established: Conformita. 83. Di likewise, what knew they, that he that should die in a white Friers Scapularie, should bee saued, like as our blessed Ladie did declare to Simon Stocke *In hoc morieus saluabitur*: That is to say, Who dies heerein, shall be saued: Like as in euery place in their Churches is painted forth. Or what knew they, that Alanus should make the Rosarie of our Ladie, which must bee esteemed as the Gospel? like as the good Catholike men Tarthemius and Leander haue written and witnessed.

Well, now doe we not plainely see, that the holy Church of Rome hath but a while agoe found out maruellous holinesse of this new Religion of the Iesuites, neuer heard of before: who haue found out a way of full perfection, which neither prophet, nor apostle could neuer spy out before? For this was found out first in the yeere of our Lord 1537, by a Spaniard, borne in Biskay named Don Ignatio Leguiola, who with twelue companions,

Iesuites.

Ignatius Leguiola.

panions, whom hee named to bee his Apostles, went vp to Rome, and from thence to Venice, pretending to goe on forth to Hierusalem: but finding at Venice no shipping ready, hee returned backe again to the holy City of Rome: where as this costly treasure was then marueilously published and set abroad. Notwithstanding that, a little while before, to wit, in the yeere 1523. one Iohn Peter Guarraffa, then Bishop of Quieta, had found out the stamp or patterne of the same: who afterwards comming to bee Pope himselfe, did set forth, and by his buls established this order of Guierens, for the most pure order: Insomuch that all those which follow this order, do farre passe all Angels in holinesse. *Guarraffa.*

Let alone Angels, for they doe farre exceede Saint Francis, to whom the Angels are nothing to bee compared: as by the holy Church is iudged and determined according to the setting forth of his Vineyard, and golden Legende. And for that hee did liue a much more perfit life than Christ himselfe as the decretalles doe specifie. *This is specially written in the 5. booke Sacri. Decret. in the Bul of Pope Nicolas 4. beginning, Exiit qui seminat. Nec his quæ. 2. de. verb. signif.*

And yet are there but three bookes to make

make in the order of S. Francis, to witte Obedience, Pouerty, & Chastitie. But in this new order of Iesuites or Gueuses, ouer and besides these three vowes, before named, they professe yet a fourth vow, (to the ende to giue a puth farre beyond all other Religions) which is: That they are bound, and shall at all times bee readie, to runne and trudge from one countrie into another, like poore peplers and rogues, to what part soeuer it shall please the holy father the Pope of Rome to send them: yea, although it were euen to the worlds end: like as men may see & know, that they are already runne to the Indians, and Perrue, therewith to merit Heauen.

Yet, besides this, the holy church hath of late found out another new perfit order, whereof neither Christ nor his Apostles did euer once dreame: & it is named Pauline, or Gastaline, which was first found out, about the yeere of our Lord, 1537. by a certaine Countesse of Mantua in Italie, called Ghastalia, by the good counsel and instruction of that holy Monke, brother Baptist of Cremona, the preacher of this order: Which religion

Pau. Ma. Gastaline,

doth

doth containe a new way and meane, whereby a man may mortifie himselfe & his lustes: and thus it went to worke: There was an olde wife called Iulia, which would take the young men and maides (& after that they had bin by making prose & skirmishing a while, well trained vp) lay them then together in a bed. And for that they should not one byte another, nor kicke backewardes with their heeles, shee did lay a Crucifix betweene them, to keepe them asunder: and there must they set foote to foote, and striue so long, till they had wholly mortified their flesh. And heare now what a miracle chaunced:

*Iulia causes the young men and maidens to lie in one bed together.*

It happened so, that there was another old wife at Venice, which had a great minde to prealle & traine vp young men to this kind of warre: who wrought a trim feate, whereby shee did greatly strengthen this perfect Angelicall holynes. For shee caused two great bookes to be made, both of equal bignes, & like fashion: whereof the one was a Bible, and the other was hollow within, as a little Chest, made in all pointes like a booke with clasps & all, which shee filled with

*An old wife of Venice.*

*A subtill fashion of a Bible.*

flat

flat bottels ful of Malmesie, & with good fine Marchpanes, which thee her selfe made, of the brawne of Capons & Partridges, with Sugar & Almondes (like a lickerous Ladie) and then gather into a pretty Cel, with these two bookes, and there sat prouoking, and tarying alone in her deuout contemplation, sometime fiue or six dayes together, praying for her Champions, and reading full deuoutly til the Bible was quite emptie: not eating or drinking any thing else al that while. Was not that well fasted? And was not such a wonderful miracle sufficient to establish the strength and worthinesse of this new religiõ of Champions: Truth it is, that thee was at the last (when the matter was known) banished out of Venice: but that was not done for her holinesse, but specially, because there were a great many of amorous letters found about her, which were of great importance. For else (alas what could haue bin said to her beauie & pitifull pennance, whereof the like is daily done? You may see them sometimes in Italie go alongst ỹ streets with a great rope about their necks, as if

if they were dropped downe from the gallowes: and sometimes they weare a sawdog or a swines pudding in place of a chaine or golden chaine. Is not that sufficient, to deserue heauen by?

But, if I should goe about to expresse euery particular religion alone, which our mother the holy Church hath found out, beside the scriptures: I should haue work for this seuen yeres. Wherefore, it is not needful. For all good Catholike men doe know well ynough, that our holy Fathers the Popes haue sufficient authoritie, to bring in and establish new religions and rules of perfection: as many as it shall please them although it be plaine, that the whole scriptures neuer make mention of any such: as it is most euident, by so many diuers orders and religions, which haue been by their holinesse set vp brought in, & established. As, there are the orders of the Basilians, Augustinians, Benedictines, Dominicanes, or Iacobines, Carthusians, Carmelites, or Lady brothers, Seruitours or Seruites, Gray Friers, Obseruants, Cõuentuales, Penitentiaries, Minimers, Capucines, Mendiantes, Cluniaries, Camaldulenses, Valembrosences; Names of diuers orders of religion. Of mens cloisters.

sences, Cisterienses Bernardines, Celestines, Gibertenenses, Milicenses, Castellenses, Burfaldenses, Mountoliuetes, Castinenses, Armettes, Regulars, Premonstratenses Whillamites, Laterances, Georgians, Ioannians, Trinitaries, Indians, Ambrosians, Magdalines or Lazarines, red Augustines, Helenians, Sophians, Visitenses, Wincesbaterers. Gregorians, Constantinopolitanes, Columbins, Crossed brethren, Starred brethren, Fratres Clauorum, Black friers, Smocked friers: brethren of the holy sepulchre, brethren of the vale of Iosaphat, brethren of Saint Ioseph, of S. Rufius, & seuen thousand like. Of which number the most part haue their mates & companions in the women Cloisters: of which some bee Bagghines, other close Nunnes: other called Sisters, and ỹ fourth are called Chanonesses: who haue likewise their Patronesses, as S. Clare. S Bridgit, S. Lucia, S Agnes, S. Marie Magdalene, S. Valdrud &c. All which haue beene receiued & established by our holy Fathers the Popes, for good and holy.

Orders and Cloisters of women.

Ouer and aboue these, they haue ordained many sundry Heremitages & orders of Heremites, as of S. Anthony, of S. Hilarie, of S. Makarius S. Theon, S. Frontinian,

nian, S. Horus, S. Helenus, S. Appollonius, S. Paul ye Hermit, S. Martarius, S. Piamõtius, S. Castomianus, & many more of the like rable. Now are there more added to these, the holy Gildes or Confraternities, as The fraternities of S. Roch, of S. Hubright, of S. Sebastian, of S. Coronne, which goe clad in blew: of S. Anthonie, in blacke: of S. Martin in white: of S. Dominicke, in blacke, &c. And to the end that the heritage should not bee without Rutters or Pensionars, they haue appointed certaine new Religious orders of holy knights likewise: such as are the knights of the Rodes, or of Malta, Dutch Knight, the Templers, the Knightes of S. Iames, our Ladie Knights, S. Georges knights, knights of Hierusalem, Calitrauenses, Montenienses, Gartarienses, &c. But truly, I had néede of fiue hundred tongues and two hundred pennes, and a mouth of stéele, with an yron voice, if I shuld declare al the diuersities of orders and religions, which our holy fathers the Popes haue set vp, not onely without, but directly against the holy scripture: and yet without naming of the Popes themselues, or their Cardinals, Prelats, Archbishops,

Brotherhoods

Knight brethren.

Bishops, Metropolitanes, Suffragans, Archdeacons, Deacons, and such like strange beastes, whereof neither Prophet nor Apostle euer heard.

Nay, I dare say, that if the Apostles had but once seene, or heard, the hundred part of these new religious orders & professions named, they would haue bin afraid of them. For, seeing that S. Paul could not suffer, that amongst the Congregatiõ of the Corinthians, some should cal thẽselues the disciples of Peter, other of Paul, the third of Apollo: how would hee then haue bin afraid, & out of quiet, when he should haue seene or heard, of such an innumerable company of new & diuers names, professions, religions, Gods seruices, and rules of perfection: whereof some were clod and appareled in blacke, some in white, some in gray, some in greene, some in blew, some in red, some in furres, and in al manner of diuers colours: & euery one of them did esteeme his own order & rules for ỳ best and most worthy to bee regarded? He would surely haue thought himself to haue bin come into a new world. Therfore it is a great folly, ỳ men wil found

them

themselues onely vpon that, which the Apostles haue taught or written: considering that the world is now changed, and that the holy Church hath found out and established new religions, new commandements, and new articles of our faith, whereof the Apostles neuer knew. For otherwise (beleeue me) if no thing else were esteemed but the bare scriptures & writings of the Prophets and Apostles, thē should al the Decrées and Decretals, al good holy Ordinances of the church of Rome, al the godly coũcels which haue bin kept and holden by the order and Commandement of the Popes: yea, al the before specified orders and religion of Friers and Nunnes, the Heremites, Gildes & Knighthodes, be vtterly ouerthrowne: yea, all their merites and supererogations, would not be worth an Oaten cake, if men should begin to esteeme and accept the holy scripture alone, for a true and sufficient rule and direction: and then should Luther haue done wel, when he caused the decrées and decretals to be burnt.

O, no, truly. We must aboue all maintaine those in reputation: yea, euen in greater esti-

It is sinne against the holy Ghost, to do any thing against the Popes decrees.

mation, than the word of God it selfe: for whosoeuer doth sinne against the word of God, his sinnes may be forgiuen him: but he that doth sinne against the Decrees of the Pope, doth sinne against the holy Ghost, and therefore his offence shall neuer be forgiuen him.

Therefore, it is vndoubtedly a great ouersight of them, that would compasse and pale in the holy Church with the bounds of the holy scripture, seeing she may step or leape ouer it with a staffe, or without any feare: and as often as euer she will.

Yet it is true, that sometimes she doth help her self wᵗ the scripture: for if there were no scripture, how should one know whether there must be a church or no? or wherby should a man discerne ye true church of God from the church of Antichrist? Yet doth she alway rule ye scripture, & makes therupon such a glosse, as best serueth her turne: yea, that is many she is the very occasion that any beleefe or credit is giuen to the scripture: as is pleasantly set forth by the holy & right honorable Bishop Guilielmus Blindasinus, in his booke called Panoplia, wherin

*Guilielm. Blindasinus.*

her

he concludeth with strong & invincible reasons. That men were not bound to beleeue the word of God, nor to be subiect vnto it, if it were not, that the holy Church hath so commanded. For, what do we thinke, that the word of God is so strong of it self, as to publish such things through the power of the holy Ghost, if the Church of Rome did not first giue her verdict in the matter? No mary, I warrant you. For so the Heretikes doe vnderstand it. For these Heretikes will bring the church of God in subiection vnder the scripture: and therfore do they alledge out of Ieremie, That the word of Gods like a fire, and like a hammer, which breaketh stones in peeces: that it is liuely, mighty, & sharper than a two edged sword, & goeth through euē to the Ier. 23. 29. Heb. 4. 12.

ſonle, & to the sinewes & ioynts & is a iudger of the thoughts & intents of the heart: and therfore (say they) it hath no neede of any mans witnes, as Christ himself hath said: but that those which do ẏ will of the father, shal lightly know (by inspiration of the holy Ghost) whether the doctrine be of God. They say likewise, It doth giue light to al things: John 5. 34. John 7. 19.

for it is a lamp to lighten the feete of the
beleuers: whereby they muſt walke
through the darkneſſe of this world: and
2 Pet. 2. 19. they ſay, that mans wiſdome and un-
Pſal 119. 105. derſtanding, how great, how wiſe, how
holy ſoeuer the ſame can be, is plaine
darkeneſſe in compariſon thereof.

Wel, then, if it be ſo, that the darknes
cannot lighten the light, but ỹ the light
it ſelf muſt lighte al things, then in very
deed cannot the word of God receiue a-
ny light of the opinion or authoritie of
man: but it ſelf muſt be the light wher-
by men may know, which is the church
of God, & which is the ſynagogue of aſ-
ſemblers. And therfore they cõclude ac-
Eſay 8. 20. cording to the word of the prophet Eſay.
That men muſt follow after the Law
and the witneſſe, which is, the written
word of God: that whoſoeuer doth not
walke after that, ſhall neuer ſee the day
ſpring. But, as I haue already ſaid, all
ỹ is plain hereſie: for our dearely beloued
mother the holy Church of Rome will
bee chiefe Iudge her ſelfe ouer the holy
ſcripture. So that the doctrine of the
Prophets and Apoſtles, is now no

more

more the foundation of the Church, as it was in the time of Paul: but contrariwise, the Church, with the authoritie & the traditions of the same, is the onely foundation of the scriptures. For euen so might the Iewes before time aduance themselues likewise, by the estimation and authoritie of the Church, alledging that the law and the witnes, wherof ỳ Prophet speakes, could haue bin of no estimation, but by reason, the same was consented to thẽ by the church: and that men should neuer haue known, neither the Law, or the witnesse, or gods word, if it had not beene by them, and their forefathers set forth and declared, what they should accept for Gods word: and ỳ the Church with her light had lightened the Law and the witnesse. And so the Church of Rome doth now also say. That the word of God hath no estimation, but that which it hath borrowed of the Church: for otherwise (as she sayth, and as al good Catholike writers doe declare) how should we know that the scripture were the word of god if it were not that the holy Church had so allowed and iudged it? Wherefore Eph. 2 20.

should wee more beleeue the Gospell of Mathew, or Marke, than the Gospel of Nichodemus, or Thomas? For there standes plainely written in the decrees: That neither the old nor the new testament were receiued of men, for this cause, or that cause: nor for that it must bee esteemed for an vndoubted rule and perfect knot: but onely because that the holy Father Innocentius, Pope of Rome had so iudged it, and so would haue it. Therefore yee may well thinke, that God could not plant and establish his holy word in mens hearts by the inspiration of his spirit (as Saint Iohn the Apostle would proue it it were not that the holy Church had therein holpen him. So that in this case, GOD is greatly beholden vnto our deare mother, the holy church, for her good will & faithfull seruice. For if shee had accepted the fables of Æsope, and of Howleglasse the Gospel of the Distaffe, and of Fortunatus purse: the Gospel of Nichodemus, the Alcaron of Mahomet, or else the Gospel which certaine Monks at Paris, in yeere of our Lord 1220. had made, and set forth, being full of all filthinesse & blasphemy

*Capitulo. Si Romanus parag. cum. adhoc, dist. 19.*

*Iohn 2.27.*

phemie, naming it, Euangelium æternum, that is to say, An euerlasting Gospel, requiring the Pope that it might bee by him canonized: & so set it forth for the eternall word of God, but it was denied them as hap was: but if it had beene so, I say that the Pope & the holy Church would as well haue allowed it, as they did the holy Scripture, with the Psalme booke with the seuen Psalmes, and with the Rosarium beatæ Mariæ, who could haue told, No, to them. And that should then haue bin ỹ word of God, yea, & therwith must God haue bin content. Wel, go to them, seeing ỹ men did herein credite ỹ writing & seale of the church, wherefore should they not then giue as great credit to thē in al other matters? For euen so doth the text of the foresaid decrees, argue, saying with plaine words: Inso much as men doe receiue and accept the old and new Testaments, because that Pope Innocentius hath ordeined and iudged so it doth necessarily follow that the Decretals of the Popes of Rome, must likewise bee receiued and accepted: the rather, for that Pope Leo hath likewise ordeined, That whosoeuer doth set himselfe against them, his sinnes shal

*Euangelium æternum* at Paris his doth *Mat. Paris* write being in those dayes a writer of Histories.

*In the foresaid chap. S. Roman. dist 13.*

neuer

neuer be forgiuen him, &c. It is very true, that by this argument it must likewise follow, that all the Iewes Caballes and Talmood and all their dreames, must as well be receiued, as the fiue bookes of Moses, and the bookes of the Prophets. For it is most true, that as we haue receiued the new Testament of the christian church, so hath the christiã church receiued the bookes of the olde Testament of the Iewes Synagogue. And now, euen as our Romish Church hath receiued the writing of the Apostles, & iudged the same for true: so likewise hath the Iewish Church iudged ỹ books of Moses and of the Prophets for true, and receiued them for authentike. Now then, as men doe herein beleeue, and allow the Iewes writinges, and seale, so must we also (following the rule of our Doctours of Louen) beleeue the sayd Iewes, in all that they say and teach: and thereby now should our Romish Church come short home. But we doe not esteeme such consequencies: It is but Philosophie: and the Popes of Rome are no Iewes. Therefore, that which they doe and ordeine, hath an o-

ther

ther manner countenance, then that which the Iewes haue ordained.

Therfore must our former argument remaine fast, and vnmoueable: especially considering, that the Church of Rome is fully credited in the one: therefore must she (of necessitie) be aswell beleaued in the other. For truly, this argument is the trimmest and finest stuff whereof Iohn Blindasinus hath made his Panoplie, which is as much to say, as his Full furniture of weapons and harnesse. For by this is proued, that S. Franc, Vineyard, The golden Legend. The book called, Conform. S. Franc. And the Masse booke, must be as much esteemed (in all respectes) as the very Scripture of the Bible: yea, in the booke called Conf. S Franc. (which was made by Barthol. of Pisa, and is alowed and in the chapter of Actes. In the yeare 1389.) is written, That the same booke is better, than the Gospel: for that * S. Frances is placed in Lucifers seate, aboue all the companies of Angels, at the vpper end of all.

In the 3. booke and 37 title, beginning *Franciscus sublimatur.*

*Conformities of S. Frances better than the gospel: yea S. Frances is set in Lucifers chaire aboue Angels.

Also there followeth out of the same, that the common sort of people may be aswell

as well instructed in the knowledge of God by dumb Images, and inuenting representations, as by the preaching of the Gospel: and that men must as well christen the Belles at the Font, as the children which are shapen after the likenesse of God, & brought by the precious blood of Iesus Christ: that in baptising shalbe vsed spittle & annointment, as well as water: that the holy Sacrament shalbe carried about the streetes in the procession, with Banners and Pipes, as wel as it shal be taken and eaten in the Congregatiō of the faithful, in remembrance of the death of the Lord? In suntme, men are as deeply bound, to do that which the holy Church, and the Popes of Rome haue ordained, set vp, and commanded, as that which by the expresse word of God, & by the doctrine of the Prophets and Apostles is specially commanded. Yea, and (I pray you) why should it not be so? Seeing (out of the same argument it must of necessitie be concluded) that the word of God cannot be Gods word, but it must first by the church be therto shapen and fashioned. For note well, this word is

with

with speciall words of our learned master Iodocus Tiletanus in writing thus:

*Iodocus Ranesteinus Tiletanus* in his booke written against the confession of the preachers at Antwerp, printed in *Anno*, 1567.

That the word of God alone conteined in the holy scriptures, of the old & the new Testaments, together with the three Symboles or Creedes, as of the Apostles, the counsel of Nice, and of the father Athanasius, yea and therto ioyne the three first Councels, are not the rule and perfite knot of the truth, whereby it is apparant, that no wise men can perfectly know, whether these be the word of God, or no, without the traditions or setting forth of the Church, which doth assure us of all this, without any scripture, &c.

In summe, the truth can be no truth, nor the light, light: yea, God can be no God, except that the holy Church of Rome, that is to say, the holy Pope of Rome with his Bishops, & Prelates, do consent therunto. So that it is no marvell, that they can of a pece of Bread make a God and Creator of heauen, & earth. For if it were so, that they should say: that at none day it were darke night, we must straight waies beleeue ȳ same as an article of the faith, and by & by without delay, get vs to bed. For we say by a certaine common prouerb,

That

That when all the world doth affirme that a man (as by example Sonnius or Blindasinus) is a swine, hee must out of doubt trudge vnto the swinesty, and there eat only draffe. How much rather then, when the holy Church, with that worthie company of Bishops, Abbates, Prelats, and Cardinalles (gathered together at Trent, or elsewhere) do command any thing, are not we bound to receiue, beleeue, & obey the same without any denyal, and by and by to say, Amen thereunto. And herein may men perceiue a great miracle, which (I do assure you) is greater by the head, than any myracle that euer was done by the Apostles: to wit, that the childe was borne before the mother: yea, that the mother commes of the childe. For it is most certaine, and well knowne that the word of God is the seed, whereof the Church of God doth spring and is ingendered, as the Apostle Peter witnesseth: considering that the Church is nothing els but a cõgregation of such, as do faithfully beleeue gods word, & firmly stick vnto ỹ same: where through they are also called, The Congregation of the

1 Pet 1.23.

liuing

liuing God, The piller and stay of the truth. So that the word is the right mother of the Church. Wel, now se, here goeth the holy Catholike Church of Rome before the word of God, and his truth: which is as much to say, the child goeth before the mother: yea, the word can haue no might, no credit, no estimation nor no being in the world, vnlesse it be by special grace borrowed of her daughter the holychurch. As ỳ forsaid Blindasius, Hosius, Sonnius, Piggius, Eckius, with all other Catholik doctors haue forcibly concluded, and irreuocably determined taking this for a most true & vndouted article of the faith, yea, for the most speciall ground, whereupon they & all their writing is founded, which is, That men may not beleeue the word and truth of God, otherwise than by the appointmẽt of the holy Church of Rome, which of dutie must alwayes goe before, and lead the daunse, which is asmuch to say, that you cannot ride to Louen, but you must set Wagon before the horses.

This hath also amongst other bin openly defended by *Siluester Prierias* chiefe steward of the Popes court in his booke written against *Martin Luther*.

And therefore whensoeuer the church doth ordaine any thing, ỳ is contrary to the scripture, (as is before said) we will

giue the Scripture an honest passe-port or safe conduct, & a great many of farewels, and cleaue to the holy church like a Burre. For the scripture cannot defend this cause, but the holy Church of Rome can bring a man to the stake. And it helpes not to alledge and bring in a Augustine here: who hath written in diuerse places, That we ought to beleeue the holy Scripture onely without any contradiction, and to try and proue all other writings and doctrines, how substantiall soeuer they be: yea all Councels, decrees, and ordinances by the holy scripture, as by the onely true and vncounterfaited touchstone, and abolish and put away vtterly all, whatsoeuer doth not therewithall agree: for that all smelleth altogether of heresie.

a *August.* in the 19 Epistle *ad Ianuarium*, in the booke of Baptisme, against the 3. chapter it is brought in against the 95 chap. *Quisquis, distin.* 9.

Also in the booke of the vnitie of Churches in the 3. chap. Also in the booke named *Degenesi ad litteram, lib.* 2. *cap.* 1. Also in the booke *de peccatorum meritis, lib.* 1. *cap.* 22. In the booke *di natura & gratia, cap.* 51. & in his 10. Epistle to S. *Hierom*, and is brought in in the *cap. Ego solus dist.* 9. Also against *Crisconium Grammaticum, lib.* 3. *cap.* 31. Also the 21. Epistle to the Bishop *Fortunatus*, and in the 112. Epistle to *Paulinus*. Also in the 3. booke against *Maximinum* in the 3. chapter, and in many other places moe.

And where as he saith further, That whensoeuer the church doth giue eare to any other voice beside the onely voice of her bridegroome, she is the become wo-

rish

lish, and a wedlocke breaker: yea, and ỹ they are all accursed which goe about to seduce the Bride of Christ, from her Bridgrome, to the doctrine and institutions of men, that is, the plaine doctrine of Heretikes. For if that were so, all the before specified rules, ordinances, and decrees of the holy Church of Rome, should be throwne downe, and troden vnder feete: yea, it must nedes follow, that the holy pope is accursed and a bery Bawde, which hath made of the holy Catholike churchof Rome, a foul shamelesse whore. Fie, fie, nay we will none of that. [b] Let Augustine much rather be an Heretike, & all those that are of his opinion, as master Athanasius, Origen, Hilarius, Irenæus, Tertullianus, Cyprianus, Chrysostomus, and Hieronymus let them rather be burnt euen all vpon a heape.

Although it be easie to iudge, ỹ if they were liuing now in these dayes, they would be loth to permit any such grose stuf, either to be vttred w̄ their tongues or published by their pennes: or if they

[b] *Augustine* vpon these wordes of John [whosoeuer hath the Bride &c.] *Athanasius* in the begining of his Booke against the infidels. *Origen* in the 7. homilie or sermon vpon the Prophet Ezechiel, and in the 7. homilie vpon Esaies. *Hilarius* vpon Matthew *Irenæus* in his second booke Chap. 56. against *Valentinus*, &c. and in his 72. Epistle.

did, they must trudge vō other into the fire, Yea, &c. Ambrose must recant & call backe againe, or eate vp with salte, that which he hath openly written, That all doctrine whatsoeuer, which hath not beene set forth and taught by the Apostles themselues, is full of abhomination and knauery.

Therefore, all helpes not, that they come forth with their writings, thinking thereby to out face our deere mother ỹ holy church of Rome. It is a very yong Wolfe that neuer heard any noyse: that doth no more esteeme these bragges, then if it had thundred at Colen for thee will be still on cockhorse let them tosse & turne it the best they can,

a Tertullian in his Booke De Præscriptionibus Cyprianus in his Sermon of the baptising of Christ, and in his third Epistle ad Cæcilium, and is brought in the chapter Si solus, dist. 5. wherewith doth likewise agree cap. Si frustra, eadem distinct.

Chrysostomus in the Sermon vpon the 24. chapter of Mathew.

Item vpon the 95. Psalme.

Hieronymus vpon Mathew chap. 22. and vpon Esay cap: Vnic. Distinct. 37. and cap: Non adseramus 24 quæst. 1. Ambrose vpon the fourth chapter of the Epistle to the Corinthians.

## The third Chapter.

*Wherein is set forth, that the Church of Rome hath likewise power and authority ouer the ancient fathers, and may receiue, condemne, interpret, and vse them as shall please her holinesse.*

And

AND now hereby doth specially appeare, that the holy Church of Rome hath not power and authoritie onely ouer the Scriptures of the olde and new Testamentes: but also ouer all the writing and doctrine of the olde Father, as there are Irenæus, Tertullianus, Basilius, Gregorius Naziazenus, Origenes, Cyprianus, Albinus, Eusebius, Arnobius, Ambrosius, Lactantius, Cyrillus, Epiphanius, Theodoretus, Vigilantius, Appollinarius, Hieronymus, Chrysostomus, Augustinus, Cedullius, Possidonius, Prosper, Sidonius, Gelasius, Gregorius, Alcuinus, Haymo, Bertramus, and other moe such like.

The holy Church is aboue all ancient Fathers.

For one she acceptes as good and catholike, an other she reiectes as naught and an heretike: some she allowes with additions of certaine glosses, & Postils: other she referres to euery mans iudgement. Vpon some she hath fathered (as their own) certaine strange bokes made at the least foure or fiue hundreth yeres after they were dead: & others she hath cleane plucked and robbed of their feathers. In summe, shee doth tosse them and turne them euen as she will: and

Bookes of the ancient fathers falsifyed.

windes them vp as short as a clew of yarne. And wherefore should shée not, I pray you? For shée might haue condemned them al for heretikes, if shée would, and in place of them haue taken in and receiued the writing & doctrince of Nicolaus, of Bion, of Apelles, Seuerus, Montanus, Sabellius, Paulus Samosatenus, Manes, Meletius, Arius, Marcellus, Macedonius, Euonius, Eutiches, Nestorius, Donatus, Pelagius: and such other mates. But now shée hath giuen them that honour, that they are taken & counted for Catholike teachers: & these last shée hath condemned and banished for diuelish heretikes and false teachers. Not because that the one had truly set forth the sincere word of God: And the other directly the contrary (for so shée should againe submit her selfe vnder the scripture:) but because it hath so pleased her.

And therfore it is no reason, that those to whom shée hath giuen such honour, should now goe about to ouer-crow her holinesse, and force her with their writings, as though shée ought to be subiect thereunto: No, no, they must keep themselues, how learned or godly soeuer they haue

haue beene: and the holy Church must alway haue the authoritie and superioritie. For it is written in the decrees:

All whatsoeuer any other teachers haue taught and written, that is to be receiued or reiected, according as it shall please and be thought good to the Apostolicall seate of Rome. For the Pope is master ouer all, yea whatsoeuer any man can teach or write.

Therefore ye see that the holy Church may chose, and picke out of the old fathers, whatsoeuer shee findeth for her purpose: and whatsoeur shee perceiueth against her, she may put out finely with a dash of a penne, and so esteeme it for false meat: as for example: Whensoeuer the old Fathers doe (with florishing reasons, and by a figuratiue maner of speaking) extoll & set forth the Sacrament: out of that will shee gather her transubstantiation. And whereas they do nominate ỳ Sacrament an holy offring or sacrifice, of ỳ will she fetch out her masse with all ỳappurtenances. And whensoeuer any thing is set out by them, to the laud and praise of the true seruants and Preachers of Gods

word, thereof doth she make a kingdom of Priestes, and a popish [a] Monarchie. And when as they do highly praise the holy Saints and Martyrs deceased, thereupon comes abrode the praying to Saints. And in such places as they doe earnestly set forth and highly prayse good works, and godly liuing: thereupon can she by and by build vp the pleasant pallace of Frée will: and then she sayles with a faire wind. And there are the old fathers followed in all poyntes: yea, there is nothing else talked of hére nor there, but, The old fathers, the old fathers. But now on the contrary part, wheras [b] August. doth write whole boks of the predestination of Saints, of the speciall and vndeserued mercie of God, through Jesus Christ, that faith onely iustifieth: of the weakenesse & dulnes yea of the damnablenesse of mans frée wil, and of the annihilation of our deserunings: al that is nothing els but heresie & going altray. Wheras Ambrose and

[a] *Monarchy* is to say realme or region, gouerned at the will & discretion of one man only.

[b] *Augustine* in his booke *de Predestinatione sanctorum*, in the booke *de bono perseuerantiæ*, *de natura & gratia*, *de fide & operibus de perfectione iustitiæ*, throughly. Item in his retractions. Item vpon the 70. Psal. and vpon the 31. Psal. and in many other places more.

[c] *Ambrose* vpon the epistle to the *Romans* and in the booke of *Isaac* and the soules. *Chrysostome* in his Sermon of adding to the holy Gospel vpon the words of Paul to the *Philippians*, on the first. It is no matter how, so that Christ be preached. And in the 4. Homilie or Sermon of Penance.

Chry-

Chrysostome doe teach that we shall not take men, or dead creatures for our advocates before God, but onely Christ: And where August. saith, that we shall not pray vnto saints, nor erect for our selues particularly any Chappels or altars, nor pray before Tombes: as the said Aug. & Leo do beare perfect witnes that neither the dead, nor deserving of Saints, can any thing helpe vs, to the forgiuenes of our sinnes, but onely the death & merites of Jesus Christ. And as f Epiphanius doth esteeme it for a shamefull heresie, & abhominable blasphemie of God, that men should pray either to Mary Gods mother, or to any other Saint: but that must be couered with some blew glose for a cloke. As also the said Epiphanius doth vtterly chase the Images as wel of Christ, as of any other Saints, out of the church, & breaks them in peces, forbidding men plainly to suffer any such abhominations.

d *Augustine* in his booke of true Religion, and in the booke called *Confessiones*. In the 10. booke and 42. chap. Item in his 1. booke to *Bonifacius* in the 1 Chap.

e *Augustine* in his first booke of the vse and profession of holy Church 24. chapter. and in the 44. epistle written to *Maximinus*.

f *Augustine* vpon John in the 24. treatise. *Leo* in his fifteenth epistle to the *Palestins*. & *Epiphanius* in the third part of the third Booke of heresies in the fifth & one heresie

This doth *Epiphanius* set forth in the epistle written to Iohn Bishop of Hierusalem which epistle is set forth by Saint Hierome, like as appeareth in the third volume of his Bookes. *Theoph. Iustus* vpon the xxv. chapter of Matthew.

And as h Ambrosius, Augustinus, Lactantius, Origenes, Athanasius, Clemens, Alexandrinus, with many other, doe teach plainely, that God will not be worshipped with any likenesses or Images, either painted or carued. The holy church is deafe at this and will in no wise vnderstand it. Whereas Cyprianus, Hieronymus Chrisostomus, and Augustinus, doe say and defend, that after this life is neither any more time nor place to make amendes for our sinnes, or obtaine any mercy or forgiuenes at Gods handes: there shee shrinkes backe into her shell, and lettes her head hearken to that. And whereas the said, Cyprianus and Hieronymus doe stoutly teach, that all Ministers and true Preachers of Gods word haue like power, in what place soeuer they bee, whether it be

h *Ambros.* vpon the Epistle to the Romanes the first Chapter of the death of the Emperor *Theodosius* in the third part of his Bookes. *Augustine* in hi 49. Epist. to *Deogratias prash* and vpon the 113. Psal. and wholethrough in his Booke *De ciui. Dei.* *Lactantius* wholethrough in all his bookes and specially in the second Chapter of his second booke and in the fifth booke of Gods iustice in the 8. Chapter *Origen* in his fourth Booke against *Celsus* *Athanasius* in his Booke against Infidels. *Clem.* in the 6. Booke *Stromaton*, and in his Booke called *Protrepticos*. *Hieronymus* in the explanation of the 65 Chapter of the Prophet. Esay. *Chrysostome* in his sermon vpon the 2. and 11. Chapter of the Hebrewes, and in his second Sermon of Lazarus. *Augustine* in his 54. Epistle to *Maced*, and in his 66 Sermon of the time, and *Hypog.* the 9. Booke against *Pelagius*. *Cyp. in tract. de simplicitate prælat.* and is rehearsed *cap. loquim. dist.* 24. *quæst.* 1. *Hierome* vpon the Epistle of Titus 1. chap. *Chrysostome, hom.* 35. and the 20. chapter of Mathew and stands *cap. vlt. dist.* 40.

at Rome, or at Naples, or among the Indies, or in Tartaria: all that is Pedlers French to our holy mother the church of Rome, whereas Gregorius doth plainely write, & in diuerse places saith, That whatsoeuer he be, that names himselfe a generall Bi op, or the chiefe head and principall of all Bishops, he is the very messenger of Antichrist, and the sonne of the diuel for that neither hee nor no man liuing can beare the name of a generall Bishop, without the vtter defacing of the seruice of the church But that must be vnderstood with a prouiso, to wit, The Pope of Rome alwayes excepted.

Now, whereas k Tertullianus, Augustinus, Theodortus, & many other moe, doe expound these words of the Sacrament This is my body, sacramẽtally, & say, that it is a figure, a signe, & seale of the body of Christ that was offred vp and broken for vs: then is there nothing to say, but

i Gregorius in the epist ad Eulogium Patriarke of Alexandria. and in the 35. epist. to Iohn Bishop of Constantinople, and in the 6. booke of the epistle to Maurice cap 94. Pelagius cap. nullus. dist 99. Gregorius in the 4. booke of letters, cap. 8. Col 2. against the Bishop of Constantinople, wherewith Augustine doth likewise agree in this 3. booke against Donatus, in the 3. chaptar, saying, Let no man take vpon him to be bishop of Bishops. Tertul. in the 4. booke against Martio August against Amantius in his 1. booke 12. chapter. Cyprian in his 2. Epistle vnto Pope Cornelius. Aug. in the booke sententiarum. of Prosperus, and is set forth cap dum frangitur de consecra dist. 2. and in his 26. treatise vpon Iohn. Hieronymus in the 3. chapter vpon Sophanius. Gelasius in the cap. comperimus de consecra, dist. 2. and many other moe.

God

God pelpe you. There is no bodie at home. Whereas they doe generally with one consent teach and stoutly maintaine, that the Supper of the Lord ought to bee ministred vnto all men vnder both Kindes: that smelles of a Rat, the Cow is broken lose. Whereas I Irenæus, who wrote that (about a hundred yeeres after Saint John the Apostle the number of the beast whereof S. John speaketh in his reuelation of vision, doth meane by this word Latinos, the Romish or the Latine Church and Regiment: and that Tertul. and Hieronymus do expound the beast with seuen hornes for the city of Rome: ỳ is all bible babble. In sum, whensoeuer they set forth or teach any thing that sends not welin the eares of our deare mother the holy church, she lets the be packing without any mention making them: or els she corrects them throughly cõsideringthat they are but men, & may erre And wher fore? For that shee is not subiect to the writings of the fathers, neither can her authority be subiect to their iudgement but she (as we haue said before) is aboue the Fathers, & gouerneth them, turnes and

*Irenæus* in his 5. booke against heresies, which is of *Aretas*, and *Andreas*, Bishops of *Cesarea* afterwardes followed.

*Tertullian* in his booke against the Iewes, in the 3 Booke against *Marcion* *Hieronymus*, in his epistle to *Marcellus*.

and windes them as shee will, & forceth thē euen as she thinkes good. And whatsoeuer they haue written, must be sifted through her siue, to picke out therof the finest flowre. For otherwise seeing that the old fathers doe oftentimes differ amongest themselues, and otherwhiles write contrary to that which they haue set downe before: and alwayes for the most part haue done directly against the opinion & dealing of the holy church of Rome,) how should: yea, how should men make good cloth of such yarne, if it were not that the holy church of Rome did giue her iudgement and sentence on their doings, and did chew the pappe before in her owne mouth, to put the same with more facility & easinesse into ours her sucking babes, as it were with a Spoone, giuing vs that which she alloweth for good, and casting the rest away which tastes not wel in her mouth into a Corner? The Summe of all is, that we may not make any foundation of our faith vpon the writings of the old fathers, vnlesse they haue first bin vnder the handes of the holy Catholike

Church

church of Rome, & be by her ouerseene, and set forth, as shall seeme good to her holinesse.

The iiii, Chapter:

*Wherein is set forth that the Church of Rome is not subiect to any councel: but may approue or disanull them, according as she shal thinke best for her owne benefite. And this is confirmed by many examples and profound reasons,*

The holy Church aboue all Councels.

BUt now are there some such grosse felowes, which notwithāding they doe sée, that the church is aboue ỹ scriptures, and aboue all the doctrine & writings of the old fathers, yet they thinke that her power, & authority may be (as it were) compassed in, and paled about by ỹ Councels: So that there should be nothing receiued for a cōmandement of the church, but it must first be concluded by a councel. And whatsoeuer were once there cōcluded and agréed vpon w̄ that, neither the church of Rome should meddle, nor the Pope haue any thing to doe. Yea, mary, these good fellowes, if they come in due season: they might a great deale better haue tarried at home. For consider, séeing that all ỹ Prophets and

and Apostles, and likewise the old Fathers altogether: yea, & Iesus Christ the very Sonne and truth of God himselfe, could neuer so bind nor make subiect ỹ holy Church, that shee should yéelde and submit her selfe to their writing & doctrine only: how do these fellowes think then, ỹ the Councels should haue greater power to bring her within their parks & pales, considering that they are mẽ which haue so oftentimes erred: yea and swarued cleane from the Church? We know well enough, ỹ the Councel Ariminense, Sirmiense, and Seleucense, did in the time of Constantine the great, fortifie the heresie of the Arrians, with their decrées. The second Counsell of Ephesus, did cleaue vnto the Heretike Eutyches, & did blasphemously & confusedly mingle the two natures of Christ together. The councel of Carthago, in the time of Cyprian, which was holden before the first councell of Nicene, did conclude, That heretikes ought to be christened again? But what nédeth all this? Was not Christ himselfe iudged and condemned in a general councel at Ierusalem, which was the chosen Citie of God? And that

the

the councels haue oftenimes erred, & may lightly erre, it appeareth plainly enough, but ỹ witnessing of Gregory Nazianzene, who was accustomed to say, That he neuer saw councell that tended to a good end. Yea, doe wee not see, how there haue bin many Councels, whose proceedinges haue been flat against the doctrine and institutions set forth by our holy mother, the Church: and yet would defend their doings by the holy Scripture? But what a good yeere? Can the Councelles preuaile against the Church of Rome, they hauing no power nor authority at al, other than is giuen them by our holy father the pope? How (I pray you) should that then hang together, that they should be placed at the vpper end, not only aboue the pope, but aboue the whole church? Is it not written in ỹ booke of the decretals, That no councel can in any thing forbid the holy church, nor set any commandement ouer her: considering that all councels haue bin at her appoyntment and receiued their power & authority from her holinesse? And that in al statutes, ordinances & decrees of the councels, the authority of the Pope is excepted & exempted

General councell neuer came to any good end.

*Cap. Significasti. ff. muni & de electione & electi potestate.*

exempted. See we not likewise, ỹ in the councel of Lateran, it was concluded, and likewise in the last councel at Trent confirmed, That the pope is aboue al councels, & the statute & ordinances of ỹ coũcel of Basil afore time made to ỹ cõtrary was cleane taken away, and abolished: Notwithstãding, pope Nicolas consented & was willing to ỹ making of the same. In this behalfe, it was very wisely considered of the holy fathers assembled in the sayd councel of Trent, whereas before they would fully cõclude vpon any article, they did send al that they had determined vpon, in a sacke, or smal packe to Rome, to haue of the Pope a Bull of confirmation thereunto. For out of that proceeded a wonderful braue & pleasant melody: because that therin our holy father the Pope did counterfeit the personage of God the father: And ỹ holy coũcel of spiritual fathers there assẽbled together, were likened to the holy Ghost: so ỹ the cõmon people were wont to say that when they sent their stuff towards Rome, The holy Ghost was shut vp in a male: as the Poet Homer writteth, that in elder dayes Æolus ỹ king of windes did

In the councel of *Lat. ran* holde at Rome Anno 1519. and 20. in the end of the 11. sess. and 12 councel of *Trent* in the 2. decree of the 4. session

Councel of *Trent*.

The holy Ghost shut in ỹ male.

did giue vnto his god friend Vlysses, a male, wherin all the windes were shut and packt vp together, that Westerne winde onely excepted, which hee must needs occupie himselfe, to bring home. And euen so went the matter betweene the holy Ghost and the wind of the holy fathers of Trent.

And now when the Father and the holy Ghost were agreed in one, and that the Bulles were sealed, they sent them with expedition and hast to their dearly beloued sonnes, the kings of France and Spaine, and required of them by a Spanish inquisition, to procure the said Bulles & Decrees to be throughly obserued and kept in their Countries. So that the father, the sonne, and the holy Ghost, were al one heart and one soule: and haue ioyntly receiued & eſtablished all the Decrees of the said councell. And how (I pray you could it come to passe otherwise: cõsidering that the Bishops & Cardinals, are created by their holy father the Pope, and haue promised, & are bound by a strong and speciall othe not to take vpon them, nor to conclude any thing, without hauing first y counsell

Pyannicall torture.

sell and consent of their creatour: As it is wel and precisely set forth and concluded of our holy father Calixtus, writing, That it is not in any wise permitted to the Bishops, to which stand the Church of Rome in any point, or to doe, or attempt any thing against the same. Yea (saith he) as the sonne did come to fulfill the will of his Father: euen so are all Christian people bound to follow and fulfill the will of their deare mother the Church of Rome, whereof the Pope (without all doubt) is the head.

*Cap Non decet. dist. 12.*

And this was the reason and occasion which moued the right honourable Cardinall Reignolde Poole, one of the three Lieutenants of the Pope, in the said councel, to write with great discretiõ & authority, That the whole conuocatiõ of the people, or common sort, gathered together, haue no authority in the World to conclude, determine, or decide vpon any matter, or matters, preferred before the councel: but that the same belongs properly to the Pope, who onely is Gods Lieutenant, or Deputie and Vicar of the fold and straying sheep. Vpon this intent alone (saith he) is a councell called free, common, or generall:

*In the Booke of the Councell in the 14. 15 and 16. queſt.*

*Looke in the leafe following*

rall: and not that therefore euery one in generall is free and licensed there to set forth his or their owne opinion, or to determine or conclude any thing: so that is specially forbidden by the Counsel of Constance, in speciall and plaine words: That no man of what state and condition soeuer hee bee, yea, although he were an Emperour, a King, Bishop or Cardinall, shall presume, or take vpon him to speake or dispute against any matter which the holy fathers (by the inspiration of the holy Ghost) are purposed and intended to establish, vpon paine to be excommunicated and banished, yea, to be cast into a dungeon.

In the counsel of Constance, in the 15. session.

Vpon these considerations, was Iohn Hus and Hieronymus of Prage also burnt: because they would dispute by the scriptures, vpō those matters, which the holy Fathers had in hand to reason & conclude vpon. It is a common saying: He doth wisely that is warned by an other mans harme. And yet, notwithstāding this example of Iohn Hus, there was in the Councel of Trent, a Bishopp so stout, that hee presumed boldely to say, That wee ought not to call the Pope, The most holy Father: but simply, the holy

they: considering that Christ did not name his heauenly Father any otherwise, then Holy Father: and for that the Pope can not be greater than God, whose Vicar in earth he nameth himselfe to be. John 17.

But if the same Bishop had not quickly stopped his mouth, that word would haue bin a deare word to him. For they were about to haue put him straightway in a Hole, where hee should haue learned to know the Popes authority better. And likewise, had not Petrus Paulus Verge bishop, & other braglers, packed away betimes, they would haue played the like part with euery one of them, as they did with Iohn Hus at Constance. Read here of Pet. Paul. Ver. who was a great while in that councell himselfe.

For although he was a Bishop: yea, & had before bin a Legate and the Popes Deputie, yet hee must haue learned to know, that the Bishops, Prelates, and Cardinals, were not called thither to cõtrol & take vp with taunts their holy father & creator, the Pope of Rome: much lesse to correct, Magnificat, out of Paules writing: but rather simplie, Inclinato capite to say, Placet vnto that, which in the name of the holy Fathers might be proponed to them: and then further, a That is, Touch not the head: b That is for to please vs.

to helpe to keepe the bread from mouldi-
ing, like as a great while ago, by a
Poet was prophesied vpō them, saying:
Hos numeri lumbus, & ruges consumen-
nati, &c,
What is to say:
*Wrinkles shall be signes of their number,*
*And bellies shall be borne*
*Documents of victuals,*
*Consumers of corne.*

Now, seeing that the Bishop and
Prelates, haue no other voyces in the
Councel but bare words, accounted to
syphers, to increase the heap how many
soeuer shal any thing be permitted or gran-
ted to the Lay men, which are not there
receiued nor seene, neither in the Brew
house nor Bake house. In summe, the
Councel is not called Oicomenicum, or
Generall, as though euery man might
come thrust in his nose there. Wherefore
then? Because it is as an image bi-
geant vnto vs, & as a demonstration or
shew of a play or enterlude, whiche they
represent and set out before our eyes in
common and generall Church of Christ,
whilst learnedly & wholly with
voyce of their shepheard, namely

Pope

Wherefore the Councel is called Generall.

Pope of Rome: as was well noted and marked by the foresaid Cardinall Pole

In the Bull de edito. Of the counsels which begin thus. quam prop. and was set forth. Anno 1545. the 6. of Decemb. in the name of Pope Paul the third.

notable proofe, and it was likewise openly set forth, in the Bull of the last Councell of Trent, that it is, & ought to be of right, alwayes a Generall or common Councell, for this occasion, because all Christendome generally are bounden to hold, and to celebrate the same with due reverence, and [illegible] that [illegible] by the Pope carefully put in remembrance, that they give to fast, and call upon the Wednesday, Friday, & Saturday: And that on the Sunday before, solemn and open praying in the Procession, and beside these times as at the least say five Pater nosters, and five Ave Maries: by the doing whereof, they shall receive a full and plenary pardon of all their sinnes, & whatsoever they desire more of God for as touching the sitting in the Chapter house, and these words ut ista sub verbo placet proferret sententiam, to say Amen & to nod at that, which is propounded unto them, that is permitted only to Bishops of right ought to do it, and what is granted by special privilege chiefly to the right honorable, & wor-

These are the words of the Bulles of Indiction.

Bull indictionis.

then of the Pope, to wit, the Bishops, Archbishops, and his deare sonnes the Abbots, and other such like, as he himselfe doth set it forth in the Bul Indictionis. Therefore truly were the Princes of Germany, and the Protestants their neighbors, when they said, That it was a free and Generall, or Common Councell. For a Bishop with an eie, would haue marked that, that it was neither forbidden them, nor no man els in the world, to come to Trent there to spend their money, to hold the Councell, celebrate it, with hearing of Masse, with fasting, and with the saying of fiue Pater nosters, and fiue Aue Maries: yea the whole pardon was as well granted vnto them, as to any Bishop or Prelate, or other that was there. But that was not the place where they would gladly haue had them voyces in the Chapter house against to haue declared their meaning with that word (Placet) onely: but that they might haue wise haue disputed freely, and brought in, and alledged their Scriptures of Diuinitie: yea, they would haue had it flatly granted, that

the Pope of Rome should not haue bin head and president of the Councell: but that euery thing should bee concluded out of the word of God.

But (beleeue me) the holy Fathers, and the Pope, were not so foolish: they did see more deepely into the matter. For, if they had once taken & put y holy heame or collar about their necks then were all the fat in the fire, and so the whole Church of Rome would not afterwards haue beene worth the paring of a rotten apple. Nay, no, I warrant you. They will take heede of that. For there is one poynt which you shall neuer wrest nor wring out of their hãds which is, That all Councels are lame, maimed, creeple, and blind: yea, vterly voyd of any power, vnlesse the holy Pope of Rome bee their president, directing and gouerning the same as hee thinketh good. For hee is the very eye, and the fiue wittes of the Councelles: Therefore was it in the sayd Councell of Laterane, very circumspectly concluded, That though all Cardinals, Bishoppes, and Prelates were assembled, although they were barrelled

Read the Bull of the Councel of Laterane. set forth in Anno. 1512. in name of Pope Iul. 2.

vp together like herrings: yet can they not hold any Councell without the authoritie, will, consent and commandement of the Pope, if they should otherwise do, they would be plaine Heretikes & wicked men: yea, they should be esteemed, thought, and taken as Chore, Dathan & Abiram. The same was also before that, forespoken and confirmed by the holy Father Pelagius, who did openly set forth, That all Councelles which were holden without the Popes consent and commandement, are not to be reputed or accounted for Councelles, but for Conciliables, that is to say, for Riotous vnlawfull assemblies.

This is written in the booke of Councels in the .. booke, and in the Decrees. chap. multi eden dist. 17.

And that is the cause why the Popes Marcellus, Julius, Damasus, Gregorius and other more, did diuorce, vntie, abrogate and determine, as is plainly to be seene in the Booke of Decrees, in the 17. distinction: whereby is in like maner by the Scriptures confirmed. As for example, out of the eighte one Canon, where it is written, I haue said, ye are Gods. Against which, whether you finde in earth, that is bound in heauen, & that is also established & made sure

Cap Imodum, in the 17. dist.

strong

strong reasons: For that worshipfull brother Thomas Vio, did openly declare in the said councel of Laterane, That those which goe about to make the Pope subiect to the councels, do euen like vnto them, that would make the Father obedient, to the childe, the head inferior to the foote, the Captaine seruant to his souldiers and the sheepeheard vnderling to his sheepe. So that now, Christ is no more made any account of in the councels, nor his word any whit esteemed: but the pope hath all the charge and authority alone: he only is Enseigne bearer, & he doth set all in order. And vpō that occasion it was determined, That the Councel of Pisa, being assembled without the Popes consent, was no assembly of Hierusalem, but of the tower of Babilon, that is to say, A curse and confusion. In summe, it is apparant, that all councels & ordinances in y world, ought to do nothing against the Popes might, nor against the authoritie of the Church: for shee hath ouergrowne the rodde, shee cares neither for Scriptures nor Councels, shee hath the holy Ghost pinned on her sleeue, & may doe euen whatsoeuer she will.

Looke in the foresaid Counc. of Laterane, in the second Sess.

And

And therefore it is that whensoeuer the Pope doth set forth any Bulles, then doth he commonly adde this clause or conclusion to the same: *Non obstantibus constitutionibus, & ordinationibus Apostolicis, cæteriſq; contrariis quibuſcunq;* that is to say: Notwithstanding all constitutions, ordinances, or commandements Apostolicall, nor any other thing whatsoeuer, contrarie hereunto.

Like as doth specially appeere by the Bull of Pope Paul the 3. set forth at the councel of Trent in the yeere 1544. the 13. of February. So that he will not giue to all the Apostles, to all the holy Fathers, nor all the councels, scarse one good word: yea rather he mockes and playes bo-peepe with them all, and so goes on forwards with his busines: For otherwise, if the matter were not thus handled, I would not giue a Pudding, for all the power and authoritie of the holy church of Rome.

For to begin withall, these Heretikes would giue her a rap vpon the pate with the Councel of Mantua, which was holden vnder Pope Alexander the second in the time of the Emperour Henrie the fourth

The Counsell of *Mantua*.

fourth, where was concluded; That all those which by Simonie, that is to say, by bribery or gifts, had obtained any spirituall promotion, or office, should bee deprived. Simony of the Clergie.

Aha, the mother of God: where can you finde now adayes, any Chaplein or beneficed man, Bishop, or Cardinal, that climeth to that preferment, without mony or rewards

Secondarily they would come and plague vs with the Councell of Rome, which was holden in the time of the Emperour Phocas, where was ordained irrevocably, and neuer to be called backe againe, that all such, as with any gifte or rewards, or other like promises, were mounted vp to weare Mytres, should be banished and excommunicated. Yea mary syr, it were better that the Councels were all at the Gallowes, than the holy Church should be subiect to that order. Councell of Rome. Simonie of Bishops.

Then after this might they come in, and dash vs in the teeth, with the councel of Tributine, which did forbid any money to be taken for burying: what a gods name, who could digest that morsel? And to this they would adde the coūcel Tributine. Burying.

of

Councell of Basil the 12. sess.

of Basil, where was plainely and sharply ordained, that the court of Rome shall not take any mony for any Dispensations, Elections, Postulations, Presentations, nor any other Ecclesiasticall offices, authorities, benefices, hallowings, blessinges, nor not for the very Pallium, or Bishops mantle: neither to be bestowde vnder the colour of Buls sealde, nor Annuales, by what colour or pretence soeuer they might be doone. Aha, friende, what an Eclipse would that breede in the Popes purse?

Councell of Mentz.

They would also come forth with the Councel of Mentz, which was holden in the time of Carolus Magnus, wherein was ordained, That there should be giuen againe, and restitution made of all the goods and landes, which by bequest, last will, or testament, had beene left to any of the spiritualltie, tending to any losse or hinderance of the right heires. Gods populorum: That were too bitter a pil to swallow and digest.

Then would they assault vs, with the Councell of Laterane, whereat by Pope Nicholas the second, and fourteene Bishops, was very solemnly and irrevocably cõcluded, That the Pope of Rome

should

should be chosen by nomination, the whole common people assembled together, the spiritualtie, with the Colledge of Cardinalles present. And if it should be proued, that any man should by rewardes, giftes, bribes, or any other indirect meanes, attaine to the same roome, the same should not onely bee banished but should likewise be taken for a shameleſſe heretike, a back slider from Christ, and an Apostata. So that it should be lawfull to pull him out of his seate, &c. Aha, my Masters, what a peece of worke were that? By that meanes they might ouer throw, and cleane roote out the holy Church of Rome.

The Pope an heretike and a apostata.

Moreouer and besides, they would proue, the Pope Eugenius was by the Councell of Basil, iudicially condemned for an horrible Heretike, and a shameleſſe knaue: and was deposed from his seate, as a wicked vile villaine, who yet notwithstanding was after, by fine handling and pretie practises of simony, & also with force holpen againe into his seate: and of him euer since, vntill this our time are all Bishops, Cardinalles, and Popes, yea, and all Priestes in generall, bred and sprung vp like a lit-

ter

ter of Pigges, farrowed of a fruitfull Sow. All which one with another, bed and tayle, should be banished, and esteemed for heretikes and vngodly knaues if it were so that the Councelles might beare any swing, against the authoritie and estimation of the Sea of Rome, and our mother the holy Church: but that I assure you would be to fearefull a matter. And therefore must we (of necessity) conclude, That the Councels can in no wise ouerule the Church, nor by their commandements or ordinances compel her to any thing, no more the a Spiders web can holde or kæpe fast a Pye, or a Crow. But all councels must be subiect to the holy Church, euen as an obedient child is subiect to his mother: yea and they must alwaies dance after her pipe.

Therefore, when as these Heretikes and Huguenotes, doe bring in a great heape of these Councells to strengthen their doctrine withall, against the Romish Church, they doe but breake their braines in vaine. They may well prate apace, ỹ the councel Eliberinum in Spain, which was holden about the yere 300, in the time of Constantine the great did

In the 36. Chapter of the Councel Eliberi.

did plainely ordaine, That there should be no Images in the Churches, nor in no wise to paint, or carue any thing to be prayed vnto. Images forbidden.

And they may alledge, that in the 12. Councel of Toledo, in two Councels of Constantinople, the one vnder Constantine the fift, the other vnder Constantius the first: and likewise in a Councell in France, vnder Carolus Magnus, did all with one voyce, consent in the same. But we cannot heare on that side.

They may likewise bring in apace, and alledge, That the Concilium Auriſianum did cleerely ouerthrow mans free will, and iuſtification by workes: teaching that all our righteouſnes, all the good workes that we can doe, and all that is in vs, muſt be imputed to the onely goodneſſe and vndeſerued mercie of God: that it is not in our naturall power to prepare our ſelues to mercie: but that we muſt receiue all euen as beggers by meere gift through meekeneſſe of the ſpirit. But in all this they doe but loſe their labour: and it is euen as much, as if they would cut the ayre in twaine for we doe not eſteeme all they can ſay worth a ruſhe. In the firſt booke of councels *Soli.* 627. chap 3.4.5.6.7. 8.9.10. and ſo following to. *Conc. Affric. can.* 81.82.83. *Meleuitane can.* 3.4.5. & in the decrees *can. placuit vt qui-cunque ea. quiſquis dixerit gratiam de conſecra. diſt.*

That

That being done, they may bring in a pace for witnesses, the Councelles Africanum, and Mileteranum, wherein Saint Augustine did set forth such stuffe as were enough to shame them al praying to Saints vtterly ouerthrowne: for that there was by perfect proofe and expresse Scriptures proued and concluded, That neither is, nor euer hath bin on the earth so holy a man (Christ onely excepted) which hath not beene spotted with sinne himselfe, and had neede continually to pray for remission and forgiuenesse of his owne sinnes. So farre doth it differ from that then, that the Saints should haue any sparkle of deseruings, remaining ouerplus. But all these authorities are not worth a nut shell: neither will wee receiue their witnesses.

Moreouer, whereas they make much a doe with vs, that the first Councell of a Nicen did consent, That it was lawfull for Priestes to marrie, and that the councel of b Gangren did curse and banish all such, as, vnder the couloure of any Cloyster, Religion

a Reade the Churchly history of Socrates the 11. Chapter of the first booke, and Sozomen in the 22. chapter of the second booke and the decrees *cap. Nicena Syn. dist. 31. & cen b. Gan. Can. 1. 4. 9. 10. 14.* and in the decrees *Si quis dicernit. Distinct. 28. ea, Si quis nuptias cap. Si quis vel vtrę imitatem, cap. Si quis propter Deum dist. 30. & cap Si quis vitiperat dist 31.*

in spirituall state should forsake their wiues & deface the state of matrimonie. Whereunto the Councell called sexta Synodus, consenting, did further and decree that Canon, That no man should require of any Priest, to make the vowe of chastitie, vnlesse they of themselues were willing so to doe. Thus all this is euen as much as to knock at a deafe mens doore.

c Reade the decrees 3 cap quotiam in Romana. Dist. 31.

And if that also (out of the said Councel d Gangrensis) and out of the councel of e Ancerand, kept about the same time of the Councel of Nicene, will go about to perswade vs, that they that eate flesh vpon the fryday, or in the lent should not be punished nor condemned: yea, and that in matters of mariage, & eating of meats, we may not charge mens consciences, by the vertue of any new law or bond: all that is of Maide Duttons Dreame, and we will in no wise giue any care vnto it.

d Con. Gan. can. 2 AND in the decrees. can. 31 quis earum. dist 3.

e Con. Ancyra no. 27.

Furthermore, they will brag much, vpon the first Councels of f Nicene, and of g Constantinople, for that they did ordaine, That the Bishop of Rome shall not haue any authoritie or iurisdiction out of his owne borders, (to witte, the landes nigh

f Con. Gran in the conclusion of the councell.

g Con. Nic. in the 6. Canon. like as Ruffinus hath set it forth in his history. h Con. Constan. cap 2 beginning Nic. vicinique quemque Dioce. sium sui Episcopi &c.

nigh adioyning to Rome. And againe, by
the counsel of [illegible] where as the
craft & fallhood of the popes of Rome,
Solichus Bonifacius, and Celestinus were
knowne and declared, who thus sought
by falsifying of the councell of Nicene, to
maintain their authorities. Therein
it was ordeyned, That no man should
for any matter or controuersie appeale to
Rome, or vnder the same, which was also
established in the Counsell Milevitane.
We haue ran to long before the time
to be afraid of these matters. Wherefore
they may goe shoe the goose, and not make
children afraid with that, but rather
bring forth out of the third councell of
Carthage and of the councell of Affrica. As that no man might take vpon him
to be called The chiefest of the Bishoppes,
The chiefe Bishop or High Priest: yea by
the Rood, well said: we haue our answer readie enough for that matter,
which is, That men may in no wise
take vpon them to keepe or hold any
councell at all; yea, though they were
neuer so wel defended, both by the Scriptures in the Bible: and by the holy fathers: vnlesse they doe well and fully

agree

i And perule the councell of Affrica in the first booke of the Councels, there you haue these orders can. 92. and at the end of the councels, are the letters of the councell written to the Popes. Bonifacius and Celestinus.

k In the con. of Mil. cap. 21. Read also con. Trebi. 1. quæst. 4. and can Psal. 4. tom prob. 2 quæst. 6.

l Conc. art. 3. Can. 2 in Concil. can 6. and in the decrees ca. 1. dist. 19. Cap. con. di. 10 a nul fasce. dist 19.

with the holy church of Rome: for he hath full power and authority to alter all Councels, and to make them voyde, of no value, & effect: euen as he shall thinke good: and to explane them as shall serue best for her purpose yea, to tumble & tosse them topsie turne, euen as shall best serue her turne.

And therefore, whereas men presume so much to alledge and bring in, the ordinances of the Popes, Gelasius, and Adrian, which say, that the Sea of Rome is more subiect & obedient to the Councels, than any other man: eyther the Counce of Basil, wherein was determined and concluded, That the Councell is aboue the Pope: yea, and that they may depose the Pope: all that is not worth a straw. For all the Bulles that are serued on that side the Romish Court are easily smitten backe and turned on the returne, with false & lewd pleadings: to wit, [illegible] which is to say, the right and authority of the Church of Rome, in all points reserued. For this is the very tayle of euery Councel, wherewith they

Cap. Constituit 25. quæst. 1. cap. nulli. 25. quæst. 1.

The councell of Basil aboue the Pope.

they are turned about as with a rudder euen whether the Pope will haue them.

## The fifte Chapter;

*Wherein is taught that the Canons & decrees of Popes cannot binde the Romish Church, but that she is still aboue all decrees, and may breake and annihilate the same so as she shall thinke good.*

The Romish church and the Pope aboue all Canons and Decrees. cap 4. Cap. Volentes 25. quæst 4. cap de libellis dist 20. cap nul sus est dist. 19.

This is set forth with plaine words in the Chapter Adeo permittente. F. huius 25. quæst.

Readlike wise cap præceptis dist. 1. 2. & cap. Siquis. 17. quæst. 4.

THis same must be vnderstood of all the former decrees, and Canons of all the Popes decreted. For although it be cléere, that they are inspirations of the holy Ghost, against which it is not lawfull for any man to speake: so as whosoeuer doth despite them, is worthy of the Catholike and Apostolike beleefe: yet that notwithstanding, they cannot therfore by any meanes close or shut vp the authoritie of the church. And wherefore? For that there is one common rule of the holy Church set forth, for an vndoubted article of our faith, which is: if the Romish church is she, which doth giue to al popes decrees, their full power and might: prouided alwayes, that she her selfe is not in any wise subiect to the same, by reason that she hath a full power

alwayes to make such decrees ordinances, whensoeuer it shal please her, as hauing power, & being head ouer all churches, from which point no man may dissent. So, after this maner doth she giue and grant to the decrees, full power & authoritie, with this exception, That she her selfe will in no wise, incline or yeeld to the same: but that shee may doe any thing against the same, whensoeuer it shall please her. Euen like as Christ did teach the people, as hauing might, authoritie and power of himselfe, and not like vnto the Theologians, or Pharisees, which durst neither put to nor diminish or take from the same. And euen after this manner it followeth with the Popes. They giue the decrees their authoritie, & yet notwithstanding this may they doe (as Maisters and Doctours of the law (euen when they list, against their owne Lawes and Decrees: and therefore the Decrees & Canons doe not conclude any thing at all without this exception, That the Church of Rome may alway vnderstand interprete, and expound the same, as shee shall thinke good: And hereupon it comes to passe, that in all

Popes against their owne decrees.

all decrees, one of these tales is ioyned to wit, Reseruing alway the right and vse of the Church of Rome: so farre forth as the Church of Rome doth thereof allow. And so hath the high and renowned Iurist or Lawyer Philippus Decius written: namely, That all decrees and Canons are (by Gods appointment) subiect vnto the Pope of Rome. It is very true, that the holy Fathers and Popes, Gelasius, Sosimus, Vrbanus, and Leo, haue concluded, That all the decrees and ordinances of the Pope, being contrarie to the old and former decrees and Canons, should bee voyd and of none effect. And whereas Gregorie hath likewise ordained, That whensoeuer any Pope will haue his decrees obserued the like: ought to obserue the decrees of the Popes his predecessours. But vpon that the glose saith, *Hoc non credo*: which is, I doe not beleeue that. And is not that answer grounded vpon good reason? So that we may boldly conclude, That the holy Church will not be bound nor pend in by any decrees. Shee is like vnto a Cat, shee cannot bee forced or compelled. For else might these Heretikes

Philip. Decius in cap. vnicum de constit.

Cap. confidimus. 25 quæst. 1. cap constit. dist. 10. cap. contrafecit. cap. sunt quidam 25. quæst. 1. cap. ideo permittente 25. quæst. 1 cap. Iustica. 25. quæst. 1.

Vpon the before written chapter, const. dist. 10.

and

and Huguenotes choke the holy Church with her own decrees. For they would bring forth this Canon, *Sequuntur Canones* [illegible] *non sit corpus Christi* [illegible] such other like. Thereby to teach, that there is but one ghostly or spirituall food set forth in the sacrament which is received onely by faith, and not carnally swallowed up with the teeth. Further, they would come out with the decree of the chapter, *Legimus*: ff. [illegible] thereby to prove, That all Bishops have like authoritie, in what place soeuer they be, whether at Rome, or at Canterbury: and by that meanes should all the authoritie of the Pope become cripple and lame: which were a pitifull case. They would go about to teach out of the Chapter [illegible] that they ought likewise to come into the Councells, and to haue their voyces in the consultations as well as the annointed Bishops: which might bring in a great confusion and disorder. They would maintaine by the decree of pope Gelasius, That the cuppe in the Sacrament ought likewise to be ministred to the people,

*De consecr. di 2.*

The sacrament a spirituall food.

Bishops like in authoritie.

By this they lay people ought not to receiue in both kinds. *Cap. comperimus de const dist. 2. Fra Petrus cadachrima cap sacrificium ca. dicit ca. magna pietas. ca. facilius ca conuertimini & multi other de pœnit. dist. 2.*

people, according to the inſtitution & ordinance of Chriſt: for ye ſelfe doth eſteme them for terrible blaſphemers of God & robbers of the church, which in that they do not follow the ſpecial commandement of Chriſt. They would with deriſion ſay the chap. Placuit de conſecra. diſt. 4. bring free will to the gallowes. They would rid Auricular confeſſion out of the way and vtterly confound the defending of Prieſts to marry, and quite abolith the forbering of fleſh: yea, they would throw down ſaffens euen a Jacke a Lent, and breake both their neckes.

Beſides all this, they would plucke downe al Biſhops and prelates, all Abbats, Monkes and Chanons, from their riches, welthines and mery dayes. And would make of them pure beggers with pokes: becauſe it is ordained by ſpecial wordes in the decrees, That ſpirituall perſons ſhall not inioy any lands or poſſeſſions.

And euen ſo would they diſpoſſeſſe the holy father the Pope, of all his patrimoniall goods and heritage, wherein S. Peter (by his teſtament) hath put him in plentifull & peaceable poſſeſſion: & wold leaue him nothing but the bare

Cap. Si quis ſecuerit cap. Si quis diſcernit. diſt. 28. & cap Si quis nuptias diſt. 30. cap. Nicena cap. Si quis vituperat. diſt. 31. cap. Delicta cap. Quiſquis. cap. Quod dam. diſt. 41. cap Si quis eorum & cap Si quis preſbiter diſt. 30 cap. clerici. cap paſtoralis. vitius. 1. qu. 2. cap. gloriaſa eccleſia cap. eccleſia 12 quæſt. 2 & cap duo ſunt genera cap clerici. 13. quæſt. 1.

pulse or prouerbe: Aurum & argentum non est mecum. That is to say, I haue neither golde nor siluer by me. And so, where he is not a right God, they would instead thereof make of him a paire dewlls and then they would driue all Priests and persons, Monkes, Friers, & Nonnes into their Churches and Cloisters, euen as men would driue a heard of Swine into their Styes: and that by force of the decree, Cap. Clerici. causa. 14. quest. 4 and cap. peruenit. dist. 86. and more such like, which are written in the 86. distinction.

And not note another thing, which is worst of all: they would maintaine that all Priests, Monkes and Chanons with all the hellish, thorne, and greatest swarme, are execrable & damnable Heretikes: yea, accursed and false theeues and that all Cardinals Bishops and Popes, haue effectually and ipso facto, forfeited al their offices, authorities, benefices, and prebendes, according to the decree, Si quis dist 69. cap. Nullus. cap. Baptizando 1, cap. Quicquid cap. Placuit. and an innumerable company more, to long to rehearse. So that herewithall should

our

our dearest mother ye holy church of Rome be cleane rooted out, and spoyled of all her goodly treasures, riches, possessions, & gouernments; and in the end shoulde vtterly lose her credite & countenance, and being forced to play the bankrupt should be driuen into an hospitall, there to end her sorrowful & miserable dayes.

Therefore let euery man, which will pretend to be a good & faithfull member of the holy church, loke well about him ye he in no maner of wise, for any thing y may be, do ertal the decrees so highly of the holy church of Rome should be subiect vnto them: but let our holy Mother alwayes remaine vnhindered, at libertie and free, that she may freely, as touching all Decrees, Canons, writinges and ordinances, dispense, ordein, iudge, dispose, order, & reserue: and in summe, bind the dwell vpon a cushen: for she neither may nor will bee constrained in any matter: considering that she is like vnto the sely Foxes, which cannot be taken in any trap: She can leape ouer all gates, and hedges, ouer all ditches & quagmires, ouer all parks and pales. She hath no other order nor rule, but

what she thinks good, euen her own deuotion ner good intent &c. And to conclude, that which she perceiueth to tend most vnto her pleasure and profit.

## The vi. Chapter,

*wherein is concluded, that that which is aforesaid, that the benefite and profite of the Church of Rome, is the onely rule and direction of all Scriptures, Decrees, and counsels.*

HEreupon may we boldly conclude, and out of y which is sayd before, make a most true and infallible generall rule, That neither the holy scripture of the old and new testamentes, nor the writings and doctrine of the old fathers, nor Councels nor Decrees, nor any other institution or ordinance in the world, can be iustly holden for the certaine rule of faith, whereunto the Church is bound: nor yet for the traditions and institutions of the holy Church, which all Catholike men are bound to beleeue, vpon payne of damnation. But the estimation and benefite of the holy Church of Rome, is the onely principall and most sure rule and direction whereby all Scripture, Counceiles, Ordinances, and Decrees, must bee

The holy Church of Rome the very knot of all writings decrees and counceils.

guided

guided & gouerned, Yea, it is the very prick, the white and the but, whereat all good Catholike christen people must shoote all their arrowes, and lay their iust leuel. Therefore, whensoeuer the holy scripture wil serue ỹ turne of our deare mother the church of Rome, she may accordingly vse it: & wherin soeuer the Councels can do her any seruice, she may commaund them: and when the old fathers say any thing that can further her cause, she may alow it, and let the rest goe.

Also, wherein soeuer the decrees may further her purpose, she may haue them in reputation, & make them equall with Gods word. But wherin soeuer the scripture doth make against her, she may find a glose, or an Allegory vpon it, & so couer ỹ matter with a blew mantle. And when the old Fathers write any thing, which sounds against her holinesse, she may thrust them out of the doores, and send them packing. And wherein soeuer she doth mislike of the Councelles, she may admit & approue other councels against them, and so driue one thunder away with another. And whensoeuer the decrees tend any thing against ỹ maintenance

mount of her honorable state, she may boldly deface them, & set an ear-mark on them, which she calles Palea, that is to say, Chaffe or Straw or else she may store them with something, and adde to the a glose of Accursius or Panormitanus or of Iohn Andræ, which will bring the matter in frame.

As for example: Whereas almighty God both by his holy word commands That no man shal make any image or likenes that is spoken only for the Iewes, And as the Counsel of Affrica (only because of the ambition of the Popes of Rome, who would have questions and suites to come before them, and there be determined) did ordeine, *b* That no man should transport any matter over Sea, by appellation, and such like. Thereupon shall her Gratianus gratiously glosse, excepting onely such as shall appeale to Rome. And whereas Pope Gelasius both command, that every one (which will not shamefully separate the Sacrament of Christ) shal minister the supper of the Lord, under both kindes, to wit:

*a* Prof. 2. 4. 6. & Comperimus de cons. dist. 2. and the rest out of it.

*b* This forbidding standeth in the first booke of the counsels Con. affric. can. 9 and the letters of the Popes which had procured to have all appeales sent to Rome are set out in the end of the Councelles. *c* Cap. Pla glosse upon the

of

* Even so doth the glosse answer vpon the demand in the *Cap Constitutio-nis, dist. 10.* whereas is said that no Decrees are of value. which dissent from the good seede

*opinions and doctrine of the old heretikes in following the same, when it serues her purpose.*

NOw, so farre is it from our drawing neere to the holy Church, to be saide to spring ouer the pales of the holy Scripture, ancient Fathers, Councelles, and Decrees, that oftentimes we dwell, gods and solace our selfe in the pleasant meadowes and gladsome fieldes of holy heretikes, which haue alwaies in expectation inquiries and deadly enmity to the holy Scripture, the ordinances of the Church, and the good Traditions of the Apostles, decked and garnished themselues with many goodly Iewels, to furnish and beautifie their Cabanet or Closet withall. For this is well knowen vnto euery one, that these haue departed out of the pure and Catholike Religion. Wherefore notwithstanding the fall of Adam, we still possesse a free will, and haue power to iustifie our selues, & fulfill the commandements of God, if we do our selues but that it is not the only grace of God whereby we are iustified, as Paul doth teach: but an helper only, assent and will of our selues haue prepared our selues thereunto. Also that Christ did by his death merite for originall sinne only: and that we of our daily sins, we our selues must answer & make sufficient amends.

The Church helpeth her self with the opinions of Heretikes.

Reade *August.* in the booke of heresies and where he writes against the Pelagians Ephe. 2. 8. Phil. 2. 13.

Rom 3. 24.

In the councel of *Trent* in the 7. Sess. Can. 10 and in the 14. sess. Can. 8.

Of

Theodoret in the 4. Booke of the Heretikes.

Of the Messalians, or Euchites and likewise of the Pelagians, she hath gathered that baptisme alone, doth not make vs perfect Christians: but is onely necessary to wash away our originall sinne, & to helpe vs out of our first shipwracke. But if we falagaine, and so run in danger of a second shipwracke; then must we seeke for another plancke to helpe vs out of hazard. She hath like wise sucked of the breasts of the Messalians, to cast out her Matines, the seuen Psalmes, and the Pater Noster, by number vpon a payre of beades: and with a burning candle, pretending thereby to obtaine great pardons, & to doe vnto God great seruice. Also, whereas she doth vse the tin in baptising after that the Diuell is conjured: that she takes of the Messaliens who did teach. That men might driue away the Diuell with spitting. Of the Sarutniall, Ebeonites, Tacians and Encratites, she hath learned, That the state of Marriage is vncleane and spotted: & that such as will please God, and be cleane purified, must wholly refraine themselues from it. Also, that there is great holines in abstaining frō eating of flesh

Cap. omnes fideles dist. 3. cap. 2. de pœnit. dist. and in the 4. booke of the Sent. in the 14. dist. cap. 1.

Theodoret in his 4. booke epist. Marci.

and

and vsing of certaine other meats although she hath set the things out vnder another colour, to the ende men might not know frō whence they come. Besides this, she hath borrowed of the Montanists many new fasting dates which she hath commanded and commaunded, to be obserued vpon paine of great punishment: and beside that, diuers ceremonies. In the whole of the Collyridians, she hath learned to pray to the holy Virgin Mary, and to immolate or offer vp her oblations. Of Marcus the Sorcerer she hath learned, the vse, and sacrifices certaine strange words, in Hebrew, and other languages. Of the Anthropomorphites she learned to paint GOD the Father in the forme of a man, with a gray beard. Of the Gnostikes, and Carpocratians to set vp images of Christ, and other Saints, and to worship the same with cenſing, & other maner of deuotions: vnleſſe men will say (as Eusebius in the 7. booke of his storyes in the 18. Chapter doth declare) that this erecting of images did first spring from the Heathen. And last of all she hath learned of Simon the Sorcerer, &

*Apollonius* in his booke against the *Montanists*. & *Euseb.* in his 5. booke chap. 28

*Theodor.* in the third booke. *Epyphan.* in the second part of the 5. booke in the 51. Heresie

*Theodor.* in the first booke. *Irenæus* in the 1 booke against heresies in the 24. chap.

Act. 8. 19.

father of all heretikes, to giue Bi-
rikes, Heretikes, Masse-Sattins
Sacraments for money, yet not to sel the
For it is but a simple bargaine or con-
tract, which the Lawyers cal, Do vt
I giue that thou mayest giue againe. Euen
like to Simon, who would giue money to
receiue the holy Ghost. So that it is ve-
ry plaine & apparant, that she can bely
her self wel enough with the doctrines
opinions of heretikes, & suck out of them
what she thinks good, to carry into her
Bee hiue. Yea, she doth in many things
agree with the Alcaron of Mahomet, and
with the Turks religion, as specially in
many pilgrimages, in praying to
dead Saints, in the obseruing of fasting
daies, in diuers foods & others of the
and particularly, in the doctrine of
wil & iustificatiõ by works. How
ther they haue borrowed that of
wer, or be receiued thẽ from them, by re
he hath holy Gentile, one Sergius
assistants companion. I referre
the iudgement of the Doctors
Thus much once by the way, that
ease to be noted, that it is all one
wem, and all one in one fat

he is like to a cunning Spinner, which can make gods tyred of all sorts of flax.

## The viii. Chapter.

*Declaring that the Church of Rome hath likewise borrowed many things of the Iewes, which shee doth set forth and hold as Articles of Faith.*

NOw as touching the Iewes, the The holy Romish Church borrows many things of the Iewes. hath not forgotten to follow them many wayes: and that is apparent enough, in that which our Master Gentius hath declared in his Worke. For he will maintain, that the transubstantiation of the bread into the very body of Christ, & the changing or turning of the substance of the wine into his very blood, may be proued by the testimonies of the Iewish Rabbines. And that is without doubt: for one of their Rabbines, named Rabbi Moses Hazardan, writing upon the 22. Psalme, where the Prophet saith, O Lord thou giuest all flesh their foode, saith thus: This text doth fully and wholy agree with that which is said in the 34. Psalme: Taste and see how pleasant the

Lord is, For the bread and meate which he giues to every man, is his flesh and with the tasting, or with the eating, it is turned into flesh. Out of this hath a great Monke and a Catholike writer concluded, that the Iewish Rabbin did wel vnderstand transubstantiation: which he doth yet more confirme by another, named Rabbi Calonna, who vttereth marueilous and wonderfull speculations vpon that Text of Moses, where Iacob did promise to Iuda some such vnspeakable and inestimable quantity of wine and milke, in these words.

*Petrus Galatin. in his booke of the Secrets of the Catholike truth, in the 6. chapter of the tenth booke.*

He shall bind his foales to the Vineyard, his Asses to the noble Vine braunches: he shall wash his clothing in wine, and his mantle in the blood of grapes: his teeth are whiter then milke. For out of these words of Moses doth the graue Rabby conclude, that the Asse doth here signifie Christ, in whose body and blood the wine shall be changed. See now, is not this a strong and an inuincible foundation, against which the gates of hell cannot preuaile? For that agrees euen as well together as a fyste in Gentianus nose.

Besides this, are established out of the

Rabbins

bbines, the soules of hel, and by them declared, That the holy Fathers are ged there against the comming of ellias; For that could the Rabbines nly finde out of that, which is written the books of Ecclesiastes. There are some but, which are called in their righteselue. Doth not this serue well for the purpose.

Furthermore, out of the Thalmoode proued, that Mary, our Lord Jesus Christs mother, was conceiued without originall sinne. For one of their Rabbins called Rabbi Iudas, Simons sonne, doth so speculate, saying, That the b matter whereof the mother of the Messias should be generate, was formed before that Adam fell, and so preserued from generation to generation, without polluting. And this doth he teach out of the Psalm, wherin is written, O Lord, see & visite the vine which thy right hand hath planted. Is not that marueilously well alledged, & the naile hit right on the heade Verily, it may very well be compared with another doctrine of theirs, where they say. That God in the beginning did make two male ones, a male and female, and

This you shal finde written in one of their bookes called *Midras cohelet*, which is to say, The explanation of the *Ecclesiastes*, or sentences of *Salomon*. Eccle. 7. 13.

b In the booke called *Galiraseya*, which is to say. The explaner of the hid or secret things

fearing leaſt they ſhould bring forth a
monſtrous generation, he killed
one, and ſo layd him in pickle againſt
the comming of Meſſias: at which time
he will kill the other likewiſe: and then
ſhall the Iewes make a banquet there-
of, & haue noble cheare: for ỹ one Whale
fiſh they ſhall eate freſh, & the other in
powdred. And I marueil whether they
will not bid our deare mother the holy
Church of Rome to their banquet. But
in that they may well enough beare me
with another: it is enough for vs to
know, that they haue likewiſe eſtabli-
ſhed the foundation of their beliefe and
doctrine vpon ỹ Thalmood of the Iewes,
which is a marueilous great booke, where
in all their aballes that is to ſay, all the
doctrine & monuments of their Rabbins,
all their dreames & viſions, al their pro-
found and bottomleſs ſpeculations, and
ſtrange ieſts, are heaped vp together
like a dunghill. But now, for ỹ we ſhal
not need to rehearſe euery thing parti-
cularly, it is moſt true, that the nation
& Caballa of the Iewes is ỹ beſt ground
& the trueſt welſpring of all the Cere-
monies of ỹ holy church of Rome. For

Reade *Munſter* in his Hebrew Dialogue of Meſſias.

that

that is specially set forth and noted in the booke of Decrees, where it is written, that she hath borrowed her Ember dayes of the Iewes, whose order and manner (saith the text) is the originall spring whereunto the holy Church must sticke fast. Cap. Ieiun. 10. dist. 7. 6.

Yea (I pray you) who is so grosse and dull of wit, that cannot conceiue of himself, that she hath had of the Iewes the very example or patterne whereby she hath made and counterfaited so many fine and goodly ordinances, statutes & ceremonies? whereby she hath workmanly wrought all her silken, gilte, & embroidred copes, vestiments and mytres, euen as lively a fine needle: and all the rich reliques, prouinking iewels, altars, candlesticks, candles, and torches: & to be short, all the goodly ornaments, which you may see in the church, were made by the example and patterne of them. And their Sancta Sanctorum that is to say, The Holy of Holiest, or The most holy place vpon earth, which she hath packt vp at Rome, in a corner of a Chappel, at S. Iohn de Laterane: wherof hath she gotten that, but onely of the Iewes, at whose temple at Hierusalem, [illegible] most

most and most secret place where God did sometimes appeare, called in their language, Roods radaschim that is to say, The holy of holiest. For in place of that, they had there the Arke of the prouide, with the couering called the Mercy seate or Propiciatorium: wherein was kept a viol with Manna, & the flourishing rod of Moses: which things our deare mother the holy Church of Rome, cannot come by: and therfore hath she set vp another Cheft, with relikes in it, wherein she doth keepe very gingerly and deuoutly, the foreskinne or Circumcision of our Lord Iesus Christ, with his slippers & his nauell skin, as plainly appeareth by the verses which stand written before the same place, which are these vnder written:

*Circumcisa caro Christi, sandalia clara;*
*Ac vmbilici viget hic praesigio chara.*

That is to say:

The foreskin of Christ,
And his slippers alikewise:
With the skin of his nauell,
In this coffin lies.

Now after all this, haue we not hey-

rowed of the Iewes, euen our holy Father the Pope, and all our Priests and Deacons: yea, all our Temples, churches, offerings, & sacrifices? Yes many hundreds: nay els all the holy Fathers & Popes haue falsly lyed in their hearts, which haue scraped together the bookes of the decrees: yea, and then must Durandus. What do I speake of Durandus? yea, I say all our stout Catholike Doctors haue dallied with vs whereas they giue vs to vnderstand, that they haue borrowed all that of the Iewes. But what is this to the purpose? Truely we haue learned in their Pharisees seat & Synagogue, That such must be hanged which breake the Emperors placard: & will rather depend vpon Iesus Christ, than vpon the ordinance of the Church. Haue not the doctors of Louen likewise borrowed of them the name of Rabbottenu, or Rabbini, that is to say, Magistri nostri, which soundeth in our mother tongue, as much as Our masters: propounded alwayes that men may not say, Nostri magistri, for that were heresie, but we pronounce it after the Iewish phrase setting Nostri after Magistri, as if we should say,

Masters

Read ouer and perule the decrees throwly in the 1 *dist. de consecrat.* and specially the 2. chap. Item the *dist.* 21.23.27. throwly, and many other more. Item perule throwly the booke of *Durandus*, & specially where he speaks of sacrifices and altars.

Touching this looke vpon the Scripture. Ioh. 12.12. Math. 23.7.

Masters ours, and not Our Masters. Item, that men muste set them at ye vpper end of the table, and the killing of Prophets and Martyrs, and then make them gape thumbs: for therefore it is that they maintaine the shrines of the Martyrs in such worship, in witnes (as Christ himselfe sayd) that they are their children which haue murthered the Prophets of God, and the martyrs or witnesses of Christ Iesus, and will follow the steps of their forefathers: but I need not to rehearse all things particularly, considering that the holy church hath set forth a generall rule hereof in the booke of Decrees. For in the same text, where it is said, That they haue learned of the Iewes to anoynt their altars, & to trim them with many proper things, is argumented & reasoned thus: Seeing that the Iewes, which did but serue in a shadow & darke figure, did notwithstanding all those things: how much more ought we being by duty bound to do the like: to whom the very truth is manifestly reuealed? Wherby men may plainly perceiue, that it is lawfull for the holy Church: yea, & that of duty she ought to do all things whatsoeuer the Iewes

Mat. 27. 6. 29. 31. 32.

Cap. consecrat. Si qualiter ergo de consec. dist. 1.

haue

haue done heretofore. So that it is no maruell, that she hath of her selfe set vp so many new ceremonies & sacrifices, and brought in so many Patrons & Baalims, builded altars & erected chappels in all high places and wayes: and that she doth daily kill the Prophets, & doth crucifie Christ againe in his members. For seeing the Iewes did so, she is much more bound to do it. And vpō this point is the before alleadged text very plaine and cleare, saying thus: Hereby it appeareth, that men may bring in good arguments & instructions vpon the examples of the Infidels. Which doth serue our purpose very well, to the setting forth of this our purpose, considering that hereby is apparant that matter which wee haue in hand, to wit, that our mother the holy Church, is not subiect to any Bible or word of God: and much lesse to any Councels or Popes Decrees: but may dung her ground with all kinde of durt, and may make her Bee hiue fat.

*Baalim* is as much as to say in Hebrew as a Captaine, a defender, an author or such like: & therefore they did name dead persons and other creatures which the people did chuse to be their patrōs or captaines, and aduocates. *Baalim.*

## The sixt Chapter.

*Declaring, that the holy Church of Rome hath gathered many things of the Iewish and examples of the Heathen, which she hath turned to her owne profit.* Yea,

The holy Romish Church doth follow many examples of the heathen.

Yea here it is plainely to be seene, that she doth not help her self with the Iewes onely: but likewise with all sorts of false doctrine, religion, & examples. So that it is euident, that she hath followed the steps & religion of the godlesse Infidels, as well Romanes as other whersoeuer the same might serue her turne. For out of the round Temple at Rome, which is called La Rotunda, which was in those daies by the Heathen dedicated to all the Gods, & to that end was named by a Greeke word Pantheon: thereof hath shee made (following the said heathen) a Temple for our Lady and all the Saints.

All Saints in all places of al heathen gods.

But it were meer folly to stand vpon one example, thereby to proue a matter, whereof all the bookes, and the whole Theologie of the Catholike men is full euen to the top. For the very foundation it selfe of their doctrine and diuinitie is much more deeply grounded and built vpon the doctrine of Aristotle, than vpon any, either Prophet or Apostle: by this same token, that at this present a Doctors hood, or the Capucium of a Theologian or Diuine at Louen, is called Aristotles

stooles breech or codpeece. Yea, and moreouer, that most part of all our Scotists, Thomists, Albertists, Occamists, Realists, Nominalists, and other doctors are sprung vp of Aristotle, of Plato, of Porphyrius, Auerroes, Abeupace, & such other like Saints, euen as out of their head spring & principall well.

In somuch also, that the Doctors and Theologiãs of Colen haue very wittily concluded, That Aristotle hath bin *Præcursor Dei in naturalibus sicut Ioannes Baptista in diuinis*: that is to say, Aristotle was ỹ forerunner of God in all things naturall, as Iohn Baptist was in things diuine & supernatural. And for this cause amongst other, hath the holy Church cõdemned Martin Luther, for that ỹ doctrine of Aristotle (which is the very mother of the diuinity of the Louanists, Sorbonists, & Colenars) was by him reiected, and nothing set by. After this doth the worthy bishop Durandus testifie, That the holy Church did learne of Nabuchodonozar, to hallow their churches, and altars, euen like as he caused his golden image to be hallowed and cõsecrated, which he would haue all people and nations to pray vnto, &

The lord Bernard of Lutzenburgh witnesseth in the booke called *Catalogus Hæreticorum*.

Durandus in the booke called *Rationale Diuinorum officiorum*. In the first booke in the Rubrike *De Dedicatione Eccle.*

So

So that it ought not to ſeeme ſtrange to any man, that ỹ church (according to his example) doth likewiſe cauſe Heretikes to be burnt, which will not pray to his images, conſidering that he cauſed the three yong men of the hebrewes, Sidrach, Miſach, & Abednego to be throwne into the hot burning ouen, becauſe they denyed to pray vnto his cõſecrated golden image. But what need I to trouble my ſelfe with theſe matters The children know wel enough, that a great many of the ceremonies of the Church of Rome, are gathered out of yordinances & religion of Numa Pompilius king of Rome. For the decrees, and the booke of Sentences do very cunningly ſet forth, that from thence they proceed: & that, in theſe daies, men cal ỹ pope in Latin, Pontifex, becauſe Numa Pompilius cauſed his high Prieſts ſo to be named. From thence likewiſe the generation of Prieſts hath iſſue. For as Numa Pompilius had his Flamine, Archflamines, and Protoflamines appointed: ſo now hath the holy church her Sacerdotes, her Prieſts, her Archipresbyteros, her high Prieſts, & her Protoncharen as by plaine words is to be ſeene in the

You may reade this in the booke of Decrees. cap Clerico. 8. ponit. dist. 21.

In the 4. booke of the Sentens. Petri Lombardi in cap 20. Numa Pompilius.

In the 7. booke of the Cro. 10. angal. printed at Ingolſtadt, an. 54. cap 2. dist. 21.

booke of decrees. So ỹ Eberardus Bishop of Salzburgh, about 200. yeeres ago, at a generall assembly (called a Rites day) did they well & rightly, in naming ỹ priests of Rome Flamines Babylonici, that is, Babylonish Priests. And hath not the holy Church ordained the bonefire of Peter and Paule, for a holy day, whereon at ỹ same time the heathen made bonefires to the honor of Augustus? And likewise ỹ other Peters day commonly called S. Peters fetes is not that come in place of another bonefire day, which the heathen did obserue at the same time? And Candlemas (I pray you) what is that else but a kinde of Candlemas which the heathen did vse, whereon they, euen at the same time of ỹ yeare, vsed fire with burning torches and candles, in the worship of Ceres, Proserpina, and Flora? And of whom haue they learned (I pray you) that euery man must serue God, according to the vsage of his owne Country, and his fathers haue done before him? but onely of Pythagoras, and of Plato? A thing directly contrary to the commandement of God, who saieth by the mouth of his Prophet Ezechiel:

Petrus de natali, lib. 7. cap. 3. Durand. ratio. diuin. offi. lib 7. Rubr. de festo S. Petri. Ioannes de Voragine in histor. Lombardi, cap. 105. Bapt. Mantuan. fast. 8.

Durand. rational. diuino offi. lib. 7. Rubr. de cathed. Petrus de natho. lib 3. cap. 104. Bapt. Mant. fast. 414. 2.

Pythagoras in the first verse of his golden verses, or aureum carmen. Plato in his booke called Timaus, whom many as well Greekes as Latines haue hereinfollowed

You

Exec. 20. 18. 19

You shall not liue after the commandements of your fathers, neither obserue their iustices, neither pollute your selues with their idols: for I am the Lord your God. You shall liue after my commandements, and you shall obserue my iustices, & follow them. Why haue thy fathers cut out the Legends of Saint Margarete, but only out of the fable of Andromeda of Hesione, the daughter of Laomedon? And what is their S. George, but a dunbe ox mummings Perseus, or an Hercules on horsebacke? And Christopher, is a new Polyphemus, or Nessus. And her seuen sleepers, are not they of the kinred of Endymion? After this, what doth this meane, that they haue so specially commanded, That all their altars should be set toward the East, but that they with directly herein follow the example of the Heathen, who in honour of the Sun, whom they named Apollo, did in all their prayers and offerings turn themselues towards the East: Considering especially, that God had for the same cause commanded Ezechiel to be like vnto the Heathen in this point, as to turne their faces towards the East. But the holy Church (as touching this matter)

8. George.

Christopherus.

Ezechiel. 8. 16.

matter) was much wiser than God: for the will hereby giue to vnderstand, that Christ is risen or sprung from the highest: and that after ỹ doctrine of Aristotle and other Philosophers, the East is on the right side of heauen, wherein Christ at the day of iudgement, will place his elect. Is not this a deepe speculation? Who would euer haue thought, that such doltish Asses, could haue found out such a great and profound secret, which God himselfe did neuer thinke on?

This doth Card. de demonte Rocherit write in his book called Enemtis sacerdotum, that is to say, The manuel of Priests intitulo de Sacramento Eucharist.

## The x. Chapter.

*Which cõcludeth, that the Church of Rome hath gathered all these beforenamed peeces together, and taken out of them, what she hath thought good, which are called* [Traditiones Romanæ Ecclesiæ] *that is to say, The traditions of the church of Rome and the foundation of our beliefe.*

But if I should now bring in all things particularly, to proue, how that our deare mother hath (very finely & subtilly) brought in & mingled ỹ Philosophy and Poetry of the Ethnickes, with her religion, and Gods seruice: I should haue worke enough for seuen

Traditions of the holy church

yéeres. Therefore this is sufficient for vs, that by this it may be wel perceiued that she hath gathered her holinesse and ceremonies, aswell out of the Heathen Authors, as of the Iewes, and old Heretikes, and brewed the same altogether so cunningly, that it is a marueilous pleasant cup of drinke, to swallow downe without any chewing. So that now we may stoutly conclude vpon the former question, what that is for a beast which men call *Traditiues Ecclesiæ*, The traditions of the Church of Rome, Seeing we now well perceiue, that her foundation and ground stands not vpon the writings of the Prophets and Apostles (like as Paul would in his time haue maintained:) much lesse then vpon the Councels, Fathers, and Decrées: but it is partly founded vnto the Scripture, being first well glossed and sophistically handled: partly out of the chiefest writings of the olde Fathers: partly out of the scumme of the Councels and decrées: partly out of ỳ fine flowers of olde Heretikes: partly out of the Caballa of the Iewes Rabbines: and lastly, out of the Theologie of Numa Pompilius, the

Philosophy of Aristotle, and out of the examples of the Heathen.

Now all gathered together on a heape and baked in a cake, are called *Traditiones sanctæ Romanæ Ecclesiæ*, The traditions or commandements of the holy Church of Rome. Which vpon paine of damnation of the soule, and the body to be burnt in fire, must of necessity be beleeued of all men, & holden in as great reputation, as the word of God it selfe, which is writen in the holy Scriptures.

This was euen thus concluded at the last councell of *Trent* in the 3. session, whereas the determination of the Church was made equall with the Scripture.

Therefore it is, that the bookes of the holy Catholike subiects of the Church, as Eckius, Piggiue, Hosius, Bunderius, Asotus, Ruardus Tappard, Ioannes Latomus, Ioannes a Louanio, Franciscus Sonnius, Guilielmus Blindasinus, Iodocus Raueſtein a Tileto, and other more, are finely set forth & brauely decke with feathers of colours after the Indian fashion, and trimmed vp with all costly stuff, euen like Saint Iames with his shelles: and sometime they fetch a witnesse or authority out of ỹ Scripture by the neck, sometime out of ỹ fathers: then a councel out of a corner, & a decrée of some Pope or Bishop: sometimes they bring out an exaple frō ỹ

The Indians haue in one part of the cōtrie a maner of garment made of the fathers of Popingaies of all colours, and the more tantastical & changeable that their garment is, the more it is esteemed.

Iewes, and an Allegory, or some trifle out of the Thalmood: and now and then a Syllogisme out of Aristotle, Porphyrius, or else a verse out of Virgil, or Horace, or such other like, skipping & leaping like Monkies, from one place to another, & so helpe themselues with hands & feet, and with all the limmes of their body. Prouided alwayes, that they hang still as fast on their principal foundation, as a theefe on the gallowes: to wit, That the holy church cannot erre, nor by any meanes go out of the right way. For as long as they hold that end fast, they can neuer loose the threed. And it is but folly to talke: the Heretikes must needs bee taken in the trap: for if by chance they scape out at one hole, they are by & by caught in another. After this, they brew you a noble and pleasant drinke, iumbling the old Fathers and the new together, the true with the false. And if they can once catch an Augustine, or an Ambrose by the neck, then will they alter that bring in a trim toy, of the fiue letters of Clemens and Anacletus, which a drunken Monk, and vnlearned Burrell did babble out somewhere on a Saint

Martins euen, & mingle therewithall the godly fables of one Dionysius, whom they call Areopagita, which one of the seuen sleepers haue found (I wote not where) behinde a banke: then also come they lastly footh with a Thomas de Aquino, or a Scotus, and ioyned with him a Bricot or a Holcot, or a Peter de Broda, to keepe him company. And lastly, for a sawce, they bring in vpon that their Legendum Aureum, and their Dormi secure, and so make thereof a Compost, or, as it is called at Louen, a Brodium, such as ỹ Heretikes must needs burst, if they tast but one spoonful of it. And this is the inuincible Panoplia or Stratagema, that is, The defencible furniture & fighting weapõs of warre, which the right honourable bishop Gulielmus Blindasinus vseth. This is the *Verbum non scriptum*, the vnwritten word or verity, which all Catholike writers doe alwayes stand vpon: this is *Consuetudo sanctæ Romanæ Ecclesiæ* that is to say, The vsage and old custome of the holy Church of Rome, wherein they boast themselues a great deale more, then any Towne doth of their priuiledges. This is *Traditiones Patrum*, The tradi-

ons of the Fathers, of which the children doe boldly boast and bragge: In summe this the ground and foundation of the hellish Catholike Romish beleefe, whereupon our dearely beloued mother the holy Church doth stand so fast, as it will be very hard for all the Diuels of hell to blow her off with all their bellowes.

## The xi. Chapter.

*Which teacheth how that vpon this foundation, Heretikes must be examined what questions are to bee propounded vnto them in the Inquisition.*

The examination of Heretikes.

THerefore the order & maner to dispute with heretikes now adaies, is no more to bring in many scriptures or councels against them, for therin would they be too ready and ripe reasoners: but we must onely lay before them the good intents, ordinances, and statutes of the holy Church. And it is sufficient to proue that, by any one of ỹ arguments before specified: for whensoeuer men can alledge onely one, whether it be out of the Fathers, Councels, Decrees, or out of

Aristo-

Aristotle or Virgil, then it is cocke on our side, and the battel is wonne. But now contrariwise whensoeuer the heretikes goe about to ouerthrow any article of the beliefe by the holy Church brought in & established, it is not therfore sufficient, that they proue it to be contrary to the Scripture: for that is but one witnesse. And it is a common prouerbe: *Vnus testis, nullus testis*: One witnesse no witnesse: but they must proone it to be directly against all these before rehearsed, or else they remaine in the sack and by this meanes shall we (without doubt) get the victory and vpper hand ouer all our enemies. For by this foundations are all the Lutherans, & Huguenotes, condemned, banished and accursed. Vpon this ground they are deliuered ouer into the hands of temporall officers, as ranke heretikes. Vpon this foundation are they at the last pitifully murdered & burnt. And wherfore? For this is the very fet wherupon men do condemne for heretikes, all such as do not beléeue all, whatsoeuer ỹ holy church beléeueth. It skils not out of whatgroũd they haue fetcht this: whether out of S.

Francis Vineyard, or out of the golden Legend, & liues of the ancient Fathers, or out of the decrees and Decretalles: that is all one, so that it tend to the benefit and establishment of the holy Church of Rome. For as it is before declared, that is onely the foundation of the holy Catholike and Romish Christen faith. Therfore whatsoeuer dependeth thereupon, must of necessity be esteemed, receiued, and taken for a special article of our beleefe: and whosoeuer will not so accept it, they are damned without mercy: yea, although they had both Paul and Peter ten times for their aduocates: and ten dozen of Bibles on their side wil not serue: for they shal neuer be demanded, whether they do beleeue the Scripture & the Bible? or whether they hold the writing of Paul for the word of God? or whether they do not acknowledge themselues to be poore, miserable, lost, & condemned creatures, by the fall of Adam, and the children of wrath and damnation? And that God of his meere mercy and pittie (without any deserts) hath loued and redeemed them? For all this is but brabbling, it shall not be demanded

manded of them, whether they doe not stedfastly beleeue, that they onely (through the onely oblation of the body and blod of Iesus Christ, once offered vpon the crosse) are iustified before the face & iudgement seat of God? For that is of no importance. And much lesse shal it be demanded of them, whether in time of their need, they do call onely vpon the only liuing God, through the mediation and intercession of our only Mediatour and Intercessor Iesus Christ? for that is altogether Lutherall. What shall be demanded of them?

How men shal examine Heretikes.

First, and before all, whether they do not beleeue that the holy Church of Rome is the Lady & Queene ouer all Churches & that the Pope of Rome is y head of the same? And whether they do not beleeue all, whatsoeuer this church beleeueth? After that if they doe not beleeue in the holy Halle, in purgatory, in the miracles of men saints, and women saints? Also what they do thinke of the holy Reliques? As for example. If they doe not beleeue in the foreskinne of our Lord Iesus, which is at Antwerp? in a second, which is at Rome: in a third,

which

which is at Bezancon: in a fourth, which an Angel brought once from Ierusalem into the towne of Aken: and lastly, in one which is seene and worshipped in an Abbie at Poyeears in France?

Item, whether they do not beleeue in the Cribbe which is at Rome in our Ladies Church, and in our Lords shooes, which are likewise at Rome, in the holy place called *Sancta Sanctorum*?

Item, in the Dice wherwith they did play vpon his coate, whereof some are at Triers, and some at Saint Sauiours in Spaine? In the Sponge wherwith they gaue him vineger to drinke, which is at Rome at S. Iohns de Laterane? And in the tayle of the Asse, whereon he rode, which is set forth with great deuotion at the towne of Genuen in Italy, &c? What account they make of the three Kings which lie at Colen: and yet are likewise at Milane in Italy: of S. Iohns head, which is to be seene at Chenes: notwithstanding that they of Ameens contend that they haue it?

Item, what they esteeme of Iosephes breeches which are at Aken, with our Ladies smocke? And further, what they thinke

thinke of our deare Ladies needles, her sowing thread, & her worke basket, which lie in her siluer chest at Hale, where many goodly miracles haue bin shewed of her girdle, which is there likewise: by vertue whereof so many women haue conceiued with childe: and other milke which is so plentifull in many places, y seuen of the best kine in Holland are not able to giue so much milke in ten yeares? Of the holy blood at Bridges of ꝯ holy sacrament, of miracles at Bruxels, at Saint Goels Church, which is a pretty little round thing made of very bone of yuory: & yet our deare mother beleeues, that it is very flesh and blood. After this shalbe demanded of them, what they do beleeue, of all the glorious Saints, As Saint Lieuen, Saint Gommer, Saint Rombolt, Saint Goele, Saint Iob of Wesemale, S. Ioyce in Flanders, where men get children, and moe such other like saints and Patrons of the holy church which haue wrought so many miracles, as in very deede no man can tel. And if they do not beleeue all this, then the matter is cleare y they beare the whole burde on their backes. And wherfore? Because they

they ds not beleeue al that the holy church doth beleeue, therefore they can be no good christian men. Therfore let Walter Gentianus, worthy to be shrined in gold, & set vpon an altar, seeing that he hath with few words so substantially taught the very right way to bridle and bring vnder these heretikes, and to put them all in a cloakebagge: specially those which doe not beleeue whatsoeuer the Church beleeues: all which are vnbeleeuing and damned heretikes.

## The xii. Chapter:

*Wherein is declared, that the Lutherans are with this foundation so valiantly assaulted on all sides, that it is not possible for them to escape any way: & what is the last argument to bee obiected against them: is declared and proued by the example of Transubstantiation.*

WHat maruell is it then, that a simple young man, whom he calleth Brother Ligier, durst not dispute against Walter Gentianus? For who dare be so bold as to looke such a stout Goliah in the face? I let alone speaking to him: no, and I would not counsell the Hu-

guenotes

gumentes to take vpon them so to doe.

For whereas they think perhaps, with ſalling to hit this Giant in the forehead with the corner stone of Gods word, & to kill him down to the ground, yet muſt they know, that all ỳ matter is not ended there: For in place of one, there will ſtart vp by & by, an innumerable company of ſtout and valiant Champions, which will aſſault them on all ſides. For beſides all ỳ holy fathers, the Popes of Rome, beſides all ỳ noble and right honorable Cardinals, all forkheaded Biſhops, all fatte Abbots, and proud prating Prelates, there will yet come (as Gentianus here doth brag) a great company of mon ſaints, and women ſaints, glorious Martyrs, ronicly Confeſſors, and excellent Doctors of the Church, which the Pope himſelfe hath canonized, and beſtowed places vpon them in heauen. Theſe ſurely (in conſideration of the benefits they haue receiued at his hands) will for the maintaining of his doctrine) hazard both cappe and cowle. Then further, there will come ſuch a company of godly miracles, which ſurely are ſo perfectly and alſo vnreproueably regi-

registred in the golden Legend, that the Heretikes must needs be packing away if they will doe wisely, and follow good counsel. But if it were so, & this could not yet helpe, then should come in the Doctours of Louen with their great cappintankes, and Doctours hattes, with their Aristotle breech on their heads, & his Barbiryon about their neckes, and they will bringin all their Syllogismes, their Sortes currit their Quidditates, Realitates, Formalitates, Eeceitates, Identitates, Secundas intentiones, Instantias and many more of like learning, which they will quickly shote vp in the aire, in such sort that the multitude of their arrowes will darken the Sunne: And at the last, they will plucke out of their quiuer, a strong and a swift bolte or argument, which ỹ schoolemen call Argumentum a fasciculis, that neither Bible nor Testament neither Peter nor Paul, shall be able to helpe the poore heretikes: & so they must altogether daunce into the fire, and be burnt to ashes. This is most true & apparant, and nedes no proofe or witnesse. Notwithstanding, seeing that Gentianus himselfe to shew his stoutnesse and noble

* Sortes currit, is as much to say Argument: & words called also for that Petrus Hispanus & other writers of the Louen Sophistry doe for the most part vse those examples in their Dialectica, and are alwaybusie therewith.

Socrates currit in these are all feined names which the diuines alwayes in their subtill disputations, to the end no man shall vnderstand them, but their owne schollers.

This is an argument or prophesie of faggots.

noble courage, doth alledge and bring with a certaine example, as it were for an attempt or skirmish: therefore will I take the same vpon me, and explaine it further: to the end, that euery man may see, with what strong weapons our deare mother withal her souldiers, horsemen and footemen, is furnished. And thus saith Master Gentianus here, That the Lutherans and Huguenotes can in no wise bee reputed and taken for right beleeuers, so long as they doe not beleeue, that the bread and the wine in the blessed Sacrament of the Altar (as soone as euer the fine words are spoken ouer them) are no more bread and wine, but by and by become the very perfect body and blood of Iesus Christ, as long, and as broade as it was hanging vpon the crosse.

*Thom. de Aquin. in the 3 part Summar. Item, in the 4. booke of the Sentens, and in the Extrauagant intitulo de cansmissar, all thorough. And ca. Ego Berengr. through the cond §. 2. & in the Clementines, de reliq. & veneratione Sanctor. & by all Catholike Doctors.*

Now then, who dares once kicke or winch against this? Or how can these heretikes wrestle against this wheras, to begin withal, generally the holy Catholike, Apostolical, Papistical, Romish Church, with her Pontificall seate and crowne, with all her Cardinals hattes Bishops myters, Abbats staues, priests crownes, Monkes cowles, and Doctors hoods,

wordes, do not onely beleeue so, but likewise do specially command, and will to haue it indeed: that all other persons shall so likewise beleeue, and that vpon paine of deadly sinne? Wel then, it is a sealed cloth: there is no more to say to the matter. For Ioannes Scotus hath himselfe sayd absolutely, That if those fiue wordes should bee spoken in a market place, or in a Bakers house, where much bread were: or in a seller, where much wine were: the sayd bread would by and by bee turned into flesh, and the wine into blood. Yea, this hath beene proued by many wonderfull tokens, as you may see, and heare at Bruxels, in S. Goels Church, where the Iewes stand painted, which did sticke the holy Sacrament there through with daggers, & the red blood came running out. For you may yet see red spots painted vpon it. And at Padua in Italie in Saint Anthonies Church, stands grauen vpon an altar Saint Anthonie of Padua, going alongst the street with the Sacrament: and some Iewes that were there, did mock it, and would not kneele downe, by and by there came an Asse along the street which seeing that it was

*Ioannes Scotus in the 4. booke of sentences.*

*The sacrament of miracles at Bruxels.*

*At Padua.*

flesh and blood, did fal very deuoutly vpon his knees, and did open his mouth wide, that Saint Anthonie of Padua did ministre the same vnto: such a great miracle doth wholy confound these Heretikes with hide & hayre thrust in their throtes: as is in his Legend set forth more at large. Was not that a goodly and wonderfull miracle (What will these Heretikes say to this, when that Asses do beleeue it, & yet they esteeme it not?) We read likewise of Saint Gregorie how he being busie at Masse, and hauing spoken the fiue words, the holy Sacrament was suddenly (through his prayer) conuerted & turned into a fleshy visible finger: and that for a good Gentlewomans sake, which could not well beleeue that it was flesh. Likewise it is written, that there was a good and deuout woman, which had heard in secret of her Curate the fiue words, & being at her Goslep kneading of dough, to make bread, she rehearsed by chance, to her Goslep the secrets of the Masse, which she had learned of the Priest: and suddenly al the dough was turned into flesh: and the water, wherwith shee had

This doth Thomas de Aquino set forth, & the Legend of Gregory, and Vincentius Lirinensis, and all other Catholike writers.

A miracle of the fiue words.

wrought the doaw into very blood: in so much that the poore women were maruelously affraid, and were so blou die as though they had ben stil perfo in the butchers slaughter house. It is very true, that it wil not frame so well with beggers, who hauing vnderstood this matter, would gladly haue playd the like part to the intent to haue made of the crustes of bread which they had begged, with the saying of these fiue wordes, a good flesh potchpotth or gallemafrie: but it would not fadge, because they had not ỹ good intent which the Priests haue, when they say masse which intent, ỹ Curate had surely put into that good Gossep secretly, in shriuing her. Now is it not plainly written in the booke of that holy Monke Leander Alberte of Bullein, that beside the lake called Lago de Bolsena, as a priest was saying his Masse, ỹ holy Offertorie or Sabbatum did drop a great many droppes of blood vpō the altar, & vpon the white peece of cloth called the corporal: after this, it skipt and leapt out of the hands of ỹ sacrificing Priest, & away it went swiftly flieing all about the church like a bird.

This he writes in his booke called the description of Italie in the 84 leafe, the copie wherof was printed Anno. 1550. and the same booke is priuiledged by the Pope of Rome.

Still

still dropping drops of blood vpon the Marble stones, which are seene there yet to this day. Men may finde a hundred thousand such miracles set forth in many goodly, laudable, & praise worthie histories, & golden Legends, and specially in the Historie of the notable, learned, wise and discreete man Lipomani, who (I dare say) would not willingly lye if he could hit vpon the truth. Then al these miracles, and al the said saints, & iolly roysters, would ioyntly together, be vpon the bones of these heretikes. After al this the Iewes Rabbines would march forward into the field, with their Caballa & with their Thalmood, and stoutly defend our transubstantiation. The Ethnike Poets & specially (Ouid) would likewise follow all a flant to help vs: for they wil neuer suffer their cunning (wherby they caused their Hecate, and their Iupiter, Elicius with certaine words in their sacrifice to come out of Heauen in spite of their teeth) to be pluched from them. And beside they would likewise ioyne vs vs, to defend their Metamorphosis, that is, their transubstantiatiō. And they would

bring at their tailes, a band and rabble supply of 113. Bishops, who altogether in a Councel at Rome, haue confirmed, That it must be so: And that it is the very flesh of Christ, not onely sacramentally, but the very body indeede, and as they tearme it, Sensualiter, that is to say, That men may feele and taste it. It is broken with hands, and with teeth borne, eaten and digested.

Hereupon they haue accursed all those that doe not so beleeue. And with them should be coupled all the great, wise, profound Doctors, and sententious writers, to wit, Paschasius, Lanfrancus, Thomas de Aquino, Scotus, Innocentius, Confessor, Atharcanus, Gretson, Gabriel Biel, Durandus, Alexander de Ales, Occam, Petrus Hispanus, Albertus Magnus, Raimundus Lullius, Petrus Lombardus, Petrus de Aliaco, Petrus de Bella pertica, Rabanus, Panormitanus, Bricot and Holcot. And these would draw forth with them, all the good Catholike men, that haue beene in our time. And these Noble Cardinals specially would make a great shiere in the field, as Thomas Caietanus, Reginaldus Polus, Stanislaus Hosius: and these deep Doctors, Master Syluester Prierias, Thomas Radinus, Ambro-

sus Catharinus, Iacobus Hoochstratanus, Ioannes Cochleus, Ioannes ckius, Iacobus Latomus, Magister noster de Quercu, Ioannes à Louanio, Iodocus Tiletanus, Ruradus Tappard ab Encusia.

In summe, all the Doctors of Paris, of Louen, of ollen: yea, all the Licentiates & Bachelers, all these would set so stoutly on euery side vpon these heretikes, that they may thanke God, if they get from them without leauing a limme behinde them: For they would (vndoubtedly) teare them in peeces with their teeth, and swallow them vp whole haire and hide, euen as they doe with their God: Or if it were so, that they could not wel bring that to passe, by reason that the heretikes, are more heauy to disgest, than their God in the Masse is, than there would come to help them, Master Deane Romist, the Procurour General, with a great company of Catchpoles, & hangmen, with staues and stakes, with fire and sword, with straw and fagots, and would set them on fire, and so burne them vp by clusters: and then their disputing were at an end. Then also were S. Paul packt vp in a male withall his

Prophets and Apostles. Would not the matter goe well then with these Heretikes & Lutherans? No, no, it is much better for them to tarry at home with their Paul, than to deliuer him againe a fresh into the hands of the Iewes. In summe, our Master Gentianus hath great reason, that hee, like a strong and inuincible Goliah, doth so stoutly ouerbragge and out face all the whole heape of these Galuinistes, Zwinglians, and Huguenotes: yea, so couragiously, that they dare neuer be so bold as to come againe in their sights, to dispute against the fagots. So that now his conclusion and knitting vp of the matter, remains fast and vnremoueable, as specially, That they are misbeleeuing Heretikes, seeing they doe not beleeue all whatsoeuer the holy Church beleeues, and so consequently doe deny the xii. Articles of the faith.

The

## The second part.

Now doth follow the exposition vpon the second part of the Epistle of Gentian Haruet: wherein is discoursed the might and sufficiencie of the Scriptures, and especially of the exposition of the same: And further, all the points of the Romish beleefe, are approued by the Scripture.

The Preface wherein this treatie is deuided in two parts.

NOw followeth in order the second part of this Epistle which Master Gentianus doth name to be a fastidious scruple, that is to say, A morsell which hee cannot well swallow without chewing, as specially, that the Heretike will maintaine, That wee ought not to receiue any doctrine besides the word of GOD, set forth in the holy Scriptures. But now there resteth no more difficultie in this matter: for wee haue prepared

for him in the former article such a pil, that he wil lightly flappe it vp, considering what a wide throate he hath. For we haue substantially & stedfastly hereupon concluded, and also pronounced sentence irreuocably. That the scripture cannot ouerrule our deare mother the holy Church, nor bring her vnder subiection. And therefore wee will not breake our heades about this matter, but wil refer and leaue it to the iudgement of our Maisters of Louen: intending now to intreate of the vnderstanding and meaning of the Scripture: wherein we haue two principall points to set forth and determine vpon.

The first, that we declare what is the power and authoritie of the holy Church, in setting forth the scripture, and to apply it to her aduantage. The second, That we by plain examples declare, and proue, that shee hath finely set forth this power and authoritie, in the establishing of all the commandements of her doctrine, Ceremonies, and all manner of deuotions so that shee doth not enioy in her seruice any one thing great or small but shee knoweth finely to fetche the foundation of them out of the plaine text of

the holy Scripture, and out of that to make the matter so cleare and manifest, that you may see it euen as well in the darke as with a candle. These two points we will set forth plainely before the eies of al men, with the helpe & assistance of the sweete deare Ladie of Halle, & all the sweete holy Saints and thee Saints at Antwerpe, being there placed vpon the high Altar and thereto wee will call for the helpe of the holy Ghost, deuoutly saying an Aue Maria, Oremus, Aue Maria, &c.

## The first Chapter.

*That the holy Church of Rome only hath power to expounde and to set forth the Scripture after her will, and as she doth understand it. And of the keyes and keybandes which she hath receiued to that end and that euery man ought to be content with her exposition.*

NOw as concerning the first part, our famous doctours & Licenciates of Louen and Paris, do iointly teach, That the holy Scripture is a dumble Teacher, a booke of dissention, a darke, vncertaine, doubtfull, and dead letter, a nose of Waxe, and a leaden rule, which is as much to say that

This did the Catholike doctours set forth openly at Worms anno. 1557.

The holy scripture a booke of babling and a nose of wax.

that a man may pul it, bow it wind it, and turne it which way it shall please him. And therefore they conclude thus. *Ergo*, the ground and the letter of the Scripture is no direction or guide, but that office belongeth onely to the right vnderstanding and meaning thereof. Now, the interpretations of them appertaine to our deare mother the holy church of Rome onely. And because shee hath it indeede, euery man shalbe contented with her interpretation, without any further ramasling, sifting, or examining that which is written: yea, shee doth plainely forbid the common sort & lay people, to reade the scriptures in their mother tongue. For consider this: they haue found in effect, and by experience, that the Heretikes and Huguenotes, haue alwayes the Scripture in their mouth, and take vpon them to defend and iustifie by plaine and euident textes, all that they say or beleeue: And they passe not a pinne for all hid and profound interpretations, which the holy Church of Rome hath finely found out and profoundly set downe, concerning the same.

Now,

Now, that spites them out of measure: and to say the truth, how can they tolerate or suffer such a thing? yea, when all is said, what mischiefe do these heretikes meane? they thinke themselues wiser than al ỹ holy fathers, the Popes of Rome: with so many Cardinalles of excellent renowne, and honorable Bishops, with such innumerable bandes of learned men of Louen and Paris. Or if so be likewise, that they do not passe for all their Writers, Staues, Hats, Crownes Cowles, Copes, & Liripipes: yet must they needes remember themselues, that holy pope Pius the 4. now lately dead, did in the confession of the faith, which he with the consent of the whole councel of Trent published set forth, euen as a watch word or special marke, whereby men might discerne true Catholikes frõ false Heretikes as in plaine and expresse words is written. And first: I acknowledge the holy Catholicall, Apostolicall church of Rome, to be the true mother of all Churches & congregations. And after ỹ: I beleeue the holy Scripture, according to such vnderstanding, interpretation, meaning & signification, as our mother the holy church hath alway

The Diuines of Trent.

alway allowed for good, and at this present doth allow, to whom onely of right doth appertaine to giue vnto the scripture, a right vnderstanding, sense, and interpretation. And hereupon I doe promise that I will neuer vnderstand nor interpret the same otherwise than according to the interpretation of the Fathers. This same haue the holy Fathers at Trent irreuocably concluded: commanding That no man shall otherwise vnderstand, nor interpret the Scriptures, than our mother the holy Church hath in times past, and doth at this present vnderstand them. Lo, heere you haue a full decision, a setled determination, an irreuocable sentence vpon our question: by vertue whereof neither delay nor appeale can follow. For you doe heare to beginne withall, that the word of God is not of such value or dignitie, that it is of it selfe worthie to be beleeued: vnlesse it be decked & set forth with the glosses and interpretation of the holy Fathers of Rome. So that there is to be gathered, as all Catholike Doctours also haue written: That the Scripture and word of God is obscure, darke, variable, vncertaine, vneuen,

rawe,

rude, vnfurnished, and vnhandsome: but the glosses and interpretations of the holy fathers of Rome, and of the great Clerkes of Louen are cleare, light, comely, fit, sure, true euen plaine, fully furnished, and in all points very handsome and sufficient. It is true that the pretence of Christ and of his Disciples, was to vtter and to declare to euery man, their doctrine (or at least so much of it, as doth appertaine to the saluation of man) in all plainesse, simplicite, and truth, without any dissimulation or darkenesse. For, to that end and purpose did Christ chose simple Fishers, and other plaine dealing lay people for Apostles & Euangelists: and did therefore thanke his heauenly Father that hee had reuealed his wisedome and knowledge to simple and plaine dealing men, and not to the sharpe witted & deeply learned Philosophers of this world. In like manner also did Paul set forth his doctrine before the simple people, in all simplicitie and plainesse: yea, hee gloried of his simplenesse. Whereupon the chiefe of the old Fathers, were prouoked diligently to put the lay people in minde, that they should

Math. 11. 25.

2 Cor. 4. 2. 8. and 2. 1. 2. & 4. *Chrysostomus* in the 4. homily of *Lazarus*. In the preface of the Gospell of *Mat.* & *Augu.* in his 2. and 3. Epist. to *Volus.*

be

be diligent and ready to perʋse and search the holy Scriptures, and not to thinke that they did pertaine onely to the learned.

And yet notwithstanding, we muſt now either say, that their intent & meaning was not well grounded: or els, that their chance is now changed. For we ſee now in theſe dayes the Scripturs is hid from the lay people, as a thing darke, doubtful, and of no ſufficient foundation in place whereof is intruded, and thruſt in the peoples hands, gloſſes, and interpretations, deciſions, and determinations of the holy Church: ſo that thereby it is good to conſider, that the ſcripture is not only darke, but alſo rough, vneuē hard, and ſtony: inſomuch that the Catholike children of the church of Rome might lightly ſtumble vpon it, & breake their ſhinnes: or elſe perhaps be ſeduced and drawne away frō their right catholike beliefe. But the foreſaid deciſiōs & gloſſes are as euen, ſmoth & plaine, as the rocks of Noddards mountaine: yea they are the very Planers, wherewith the roughnes of the Bible ſcriptures is shauen off, in ſuch ſort, that they may ſerue for all purpoſes of worke to the

Gloſſes as plaine as rocks

building

building vs & pulling down of the Catholike faith. Therfore, aboue al things we must stirke fast to their glosings, & cleane close to their interpretatiõs, and haue little regard what the plaine and cleare textes of the scripture bring with them. Now is this the first point that you haue to consider, out of the rule before specified. The second you may likewise gather out of this: That no man in the world hath power to interprete the scripture any other wise then as hitherto it hath bin interpreted by ỳ holy popes and Bishops, & by the Theologians & Bachelers of oneo: fo: els to what purpose were it, ỳ men should be low such cost on those sante Magistri nostri, in making thẽ pleasant bãkets, to proceed Bacheles o: Licentiats, if it were not that thereby they had frée grant & licence to wind & writh the textes if the scripture w̃ sophistical arguments, euen as they themselues thinke good? Then we may therby wel perceiue, ỳ such as are neither Bachelers: Licentiates, no: Doctours, presuming of their own wit & wil to set out the Scripture, accoording to ỳ letter that is to say, after the single & profoũn ground

Tossing and turning of holy Scripture.

ground of the plaine text, and so apply them to the detriment of the holy Romish church, are all ranke Heretikes: seeing they goe about to robbe the holy Church of Rome, of her power and authoritie: which is a thing in no wise tollerable, for it is most true, and without doubt (yea, as true as the holy Gospel of the Diuine) as is plainely to be proued out of the bookes of all Catholike writers; That when our Lord Iesus Christ did deliuer into the hands of the holy Church of Rome, the keyes of the kingdome of heauen, he did yet giue her beside those an other paire of his keyes, wherewith she might open and shut all the Cupbords of the Scripture euen as it pleased her, as she thought good for her own aduantage. And when as one key will not serue, she may proue another: In summe, and for a final conclusion, so trauel in that behalfe, that she get the locke open. Foure of these keyes most chiefe and principall are called Imperatrices, because they will open all the locks in the house.

The keyes of the kingdome of heauen.

Expositio literalis

This first is called *Expositio literalis*, that is, An interpretation according to the letter,

lenge: which key our mother the holy church hath least of all occupied: but rather hath left it lying a long time behind her. Insomuch that it was all rusty in a manner, & cleane marred. At last the Lutherans gat it into their handes, & setting it before them as a paterne, made other like. Insomuch that they have opened all the lockes, & by that meanes have brought all the secretes of the holy church to light, & so have of their owne private motion and accord taken upon them, to alledge the scripture to their furtherance, and to the holy church of Rome her hinderance: so that shee hath now quite lost that key. The Lutherans have found one key.

The other key is called *Expositio mera*, that is, A legall or moral interpretation: or, An interpretation according to the Law: with which key they have locked up carefully the fees and treasures of merciful justification through belefe in Jesus Christ & in place thereof, have unlocked & set open the maledictions, curses & threatnings of the law of Moses. *Expositio mera, litt.*

The third is called *Expositio Tropica*, Allegorica, that is to say, An hidde allegoricall understanding or interpretation, *Expositio allegorica.*

...key, with which key, they lightly vnlock all the Scriptures, that the Papistes can bring in against them: for that they with they finde out straight way, some figure or allegorie, wher with they deck & set out the matter finely, & so couer it with a course carpet. And but they list wel with this key she hath brought to passe the most part of all scripture to...with she hath fortified & made strong her catholike ceremonies, beautiful buildings, & pleasāt ordinances, as by peecing from peece to peece we shall declare.

The fourth key is very like vnto the last, but it is of more strength, and is called Expositio Anagogica, that is to say, An interpretation which drawes the Scripture by the necke, euen whither a man will: and it is the best and most beneficiall key, that the Church doth occupie for her aduantage: for with this key she vnlocketh all scripture, & weatherecke, which turneth about with euery winde, and is most ware, which she can turne euery way by the examples shewed her for her edification plainly perceiued.

Expositio Anagogica.

The scripture made a wea-thercocke, and a nose of Waxe.

Now hath she besides these, two other keyes, which are not right keyes,

...but do serue particularly, either o... to his own seuerall locke: whereo... one is called Typica, & the other Phy... sica, that is to say, figuratiue and natu...rall. By these two keyes she doth vse most of the Schooles and Cloysters: & there... by she fetcheth (out of a corner) vnto... all sharpe-witted Philosophers, & ...speculations wherewith she mouths ...so hie into the aire, that shee neither ...toucheth heauen nor earth. And with these ...keyes (for the most part) opened all the ...closets of the Cabala & Thalmood of ...Iewes, & out of them fetched all sorts ...of delicate meates & daintie iunckets as ...(about vous) there were wonderfull ...and strange mysteries shut vp in them. ...With these same keyes except the first, ...lay behind the cheste being now in the ...hands of Heretikes, and in their cu... stodie she hath tied fast together with a ...paire of keybands, which she calles Sor... bonnes, that is to say, Sophistrie or ba... bling: whereon they are so fast bound, that ...without the keyband it were impossible ...to make them tarie together nor to do the ...office of rightie keyes: but would ...by fashion, & slide vtterly lose.

Typica. Physica.

The fiue keyes are coupled with sophistrie

for this keyhande is very cunningly wrought, and of strong Buffe leather knotted together wᵗ many subtil marles and buttons, so that it is not possible to be vndone: which marles and buttons the cheefe workmen of that art call Sophismes, and Quodlibes, and they are so thicke, & so strongly fastened together that many cunning masters in breaking of marles and buttons, as wel of Oxford as of Paris haue gone about, with all their wit they had, to vndo them, to the end they might vse the keys as they were: but they could neuer bring it to passe. For the holy church of Rome, doubting least the heretikes might yet catch from her any more keyes, as they did once, causeth more new knottes and buttons daily to bee made to them: yea, and paieth the masters of that science great wages. For he that can best braid and make them vp, he getteth for his reward a doctours hood, or a fat Prebend: and sometimes a bishops miter, or a Cardinals hat: so that it is a great ouersight of these Huguenotes, and Lutherans, that they thinke to make all things cleare with their one key, and will with their

one

merely expounde the Scripture, all care and regarde of the other Keyes put by and neglected. Yea, they make no account at all of this Keyband: but will vnderstand euery thing as they are learned by the letter none otherwise than they are set forth in the Scripture: rightly and agreeably to the sinceritie of the Keyband according to the iudgement of Paul. Where yet notwithstanding is plainly written by the said Paul, That the letter doth kill, but the spirit quickeneth. Neuertheleſſe it is true, ỹ they bring this testimonie of Paul against vs, saying, That Paul did there, by the letter vnderstād nothing else but the Law and the cursſings of the Law: and by the Spirit, nothing else, but that by the mercy of God we are quickened and made aliue through faith in Jesus Christ, which is in the Gospel by Paul and by all other faithfull ministers of the same plainly & without any obscure & darke meaning, or hidde allegorie) set forth, & preached openly before all men, as Paul himselfe doth giue plainly to vnderstand, saying, That he was able to be a Minister of the new Te- 1 Cor. 3. 6. 2 Cor. 3. 6.

flament, not of the letter, but of the Spirit: and that the miniſtration of Moſes was a miniſtration of death and of the Letter, but his miniſtration was a ſpeciall miniſtration of life and of the Spirit. But we care not for all this. For the holy Church will haue it to be vnderſtood otherwiſe: as to ſay, That by the Letter is to be vnderſtood, the ſpeciall, bare, and plaine text of the Scripture, euen as it doth ſtand in the naturall ground and ſetting forth literally vnderſtood, and according to the ſinceritie of our beleefe: and as by the Lutherans and Huguenotes it is alledged againſt vs.

The letter killeth, and the ſpirit doth quicken.

For this letter doth kil, as you may well ſee that thoſe which will vnderſtand and ſetforth the Scripture, are killed. But the Spirit, that is to ſay, The Ghoſtly hid, and ſharpe witted interpretation, which our louing mother the holy Church hath made vpon it, (let it be allegoricall, or anagogicall, or what it will,) this is onely that which maketh mightie and liuing: becauſe this alone doth agree with the iudgement of the holy Church of Rome. And all they which do truely follow her, thoſe

permitted to liue in all liberty & wealth: yea although they do not beleue ỹ ther is a God therefore, whosoeuer will not accept this interpretation of the holy church, & vnderstand the scripture ghostly or spiritually as ỹ catholikes doe vnderstand and interpret the same, he is a damned heretike: his processe is at an end, although he had all the textes of the scripture very plaine, & the whole volume of the Bible on his side: for the textes cannot help him without the glose, he is but a dead man: yea, though he had an hundred lines lying in a cheste: especially, if he come once in the handes of ỹ holy inquisition, he must abide for it: it is but lost labour to talke further thereof. And for this cause I do maruel, that our good maister Gentian, will breake his head about this mater: namely to proue That the scripture alone is not sufficient for our mother ỹ holy church, as though that matter were not plaine & euident enough, if thence we may daily both se and fele it. And yet notwithstanding comes he out here with his profound speculation, in such sort as he hath altogether therein forgotten himself. I cannot iudge

otherwise, but that the immeasurable zeale which hee beares to the welfare of his deare mother the holy Church, must haue perforce tumbled him topsie turuy ouer thwarth the field, & he did not weil sée what he said: he is like to kine, which are stung and chaced with a waspe or horsefly, they runne on following their noses like mad beasts, & shun neither stock nor stone. For here it seemes that his wittes be rauished. For where he doth say, That the doctrine of the holy Trinitie, cannot be proued by the scriptures: that is farre too grosse. Otherwise, we must condemne the fourth first councels of falshood, who did by approbation conclude vpon the same out of holy scriptures, very strongly, & with vndoubted testimonies of truth: yea, & if we could as well defend the Popish faith with plaine textes of the Scriptures, as the blessed Trinitie may therby be confirmed: a great many priests (no doubt) should not eate so leane mewes as now they doe. It is true, that this word Trinitie, neither this word Consubstantial, that is to say, Euangelicall, in being of substance, is not expressed in the scripture.

*Gentian* vseth blasphemie the Trinitie.

The holy Trinitie approued by the scriptures

But

But the Huguenots say plainly, ỳ they will not make any brabbling about these words, but will simply folow the true ground, meaning, & substace of the scripture. Now it is plainly written, That there are three in heauen which giue witnes, to wit, the father, the word, and the holie Ghost: and that these three are all one. There is likewise written, That there is but one baptisme, and one God: and yet notwithstanding, we are commanded that we shall be baptized, In the name of the Father, and of the sonne, and of the holy Ghost. So that it is apparant that the doctrine or approbation of the Trinity, was not sowed out of the Popes tumbe as Purgatorie and the holy Masse were but are plainly alleaged in the scripture after the letter. The like is to be said touching the two sacraments of Baptisme, and of the Supper of the Lord. For although this word Sacrament is not found in the Scripture, yet the substance, the being, and the ground of the doctrine is (without exception) concluded out of the scripture, according to ỳ letter and plaine words of the text. For the Circumcision and the Pascal lambe

2 Iohn 5.7. Mat. 28.19. Ephe. 4.5.

Gen. 17.10. 11.23.

are

Exod 12.13. 27 Rom.4.11. Col.2.11.12. 1 Cor.11.25. 26. 1 Cor.7.5.

are openly called, The promises of God: and do signify the promises of God left in liuely remembrance of his mercy, & to the confirming of our iustificatiō by faith. And now doth Paul teach, that Circumcision is signified in baptisme: that the sacrament of the Lords supper is likewise apointed by Christ, in remembrance of his death and passion. Wherupon it is called, The new promise in the blood of Christ, and ministred in place of the Paschall lambe. Insomuch that heretikes (out of that doe teach, that Baptisme, & the supper of our Lord, are only sacraments, ỹ is, holy tokens of Gods promises, made in the blood & passion of Jesus Christ. Which we cannot say of that holy oyle, nor of their holy confirmation, and other Sacraments which our deare mother the holy Church hath instituted of great deuotion, and ioyned them to the two first for an help or assistance: yea, & the same likewise establisheth & defended. That Confirmation by her instituted, is much more worthy than baptisme, which Christ himself cōmanded: And why? Forsooth because it cannot be ministred or executed be any simple or common Priest

Confirming of more value than baptisme.

*Cap nouissimo de consecrat. d. 5. cap duhiuerò de consecrati. dist. 5.*

In the 4. booke of

a baptisme may thus only by a Suffragane or Bishop, & that it makes one full christned, doth giue the holy Ghost more plentifully & effectually, than baptisme doth, which was instituted by Christ. As in her decrees & book of sentences is in plaine words written.

Now, besides all this, the heretikes do also say, That we are not able to alledge or bring out of the holy Scripture, so much as one word, which speak of the masse, nor of annointing of priests, nor of their sung offeringes, of their Priestes office, of their Pardons, and Popes Bulles, no nor of the pope himselfe, nor of the praying to Saints and images of our Lady, nor all these saints do so many godly miracles, nor of their purgatory, no nor of their auricular confession, nor of their whorish chastity of Priests, Banks, & Nunnes. In summe they will say, it is nothing else, but mens inuention, & deuises of Diuells, which the priests haue called to remembrance to bring in money by heapes, & to pamper their paunches with daintie dishes: but is not this a spitfull matter? And yet our Maister Gemma letteth that slip vntouched, where he should haue proued,

That

Sentences, in the 7. dist. in the 2. and 3. chapter.

That all these pointes are as wel concluded out of the scripture, as ỹ twelue articles of the faith. Yea ỹ in deed, that Ieremie had said before, That the new law of the Gospel should be written in mens hearts: whereby we will conclude, that men ought not to seke the in the scripture: but in the head and heart of the pope of Rome, & of his holy prelats: for that the Pope hath all lawes, both of God and man, shut vp in his bosome & breast, as hereafter shall be declared more at large. But this serues to no purpose against the heretikes: for they are so lustie, ỹ they would make S. Gregorian ashamed hereof if he had any shame in his body. Which I doe not iudge of any such great doctour, who hath long agoe put off his shamefast shoes, & layd them aside: nay cast them cleane away. But yet in very deed, they wil proue out of Paul, that this new law of the Gospel, whereof Ieremie doth speake, is nothing else but the ministration of the gospel, which Paul did minister in his preaching, and set forth abundantly in his writing, which remaynes & continues for euer. And ỹ did Paul open

Ier. 31. 33.

Ier. 31. 33.
Heb. 10 17.
2. Cor. 3. 3. 9. 11.
Act. 20. 26. 27.
Ephe. 3. 3. 4. 8. 9. 10.
Col. 1. 25.
Col. 1. 9. 10. 11. 12.

ly

by truthnesse, That he had neither forgotten nor kept secret any thing of that which might serue to saluation: but that he hath vttered and truely set forth all the same before the Congregations ioyntly together. Insomuch that he, before the holy Pope, which came afterwards, should not haue left an iot behind. Whereupon should follow, that the law of the Gospel, which the Pope doth carrie in his bosome, altogether of another Gospel, much differing from the law of ỳ Gospel which Paul did preach, or whereof Ieremie did speake: and then should the pope be accursed, by the saying of Paul to the Galathians: Whosoeuer doth preach any other Gospel then that which I haue preached vnto you, let him be accursed: yea, although he were an Angel out of Heauen. But yet the Pope of Rome doth not thinke that this doth touch him: for that he is something greater than an Angel of heauen, as we shal giue you to vnderstand in due time & fit place. Now that which he brings forth out of Iohn, to wit, that Christ said, That the Apostles could not yet vnderstand al, and that the holy Ghost should discend and instruct them

2 Tit. 2. 2, & 3. Ioh. 14. 15. 16. 17.

Gal. 1 8. 9.

Iohn 16. 12. 13 Iohn 14. 16. 17 26.

further

further is somwhat more apparant. But yet for all this, he is neuer the nare. For ye cannot with this stop the mouths of Heretikes, by reason that they will alwaies obiect and say, that this was spoken before the Apostles had receiued the holy ghost: but after they had receiued him, then did they put all the instructions which they had learned of the holy ghost in writting to the end that through that which is written all men might be saued by faith in Jesus Christ as by the saied Iohn is precisely written without this addition, þ they should haue need to watch any longer after the Popes Bulles, or Masses of Requiem. But it is euen as I haue told you our maister Gerson hath bin so wilely prickt forward with that zealous spirit, that he did not see well what he sayd. For he is a man þ hath whole vessattes full of wit: marie the bottoms be out. And therefore I will wee helpe him againe out of his dreame, omitting all such vnprofitable tittle tattle, & purposing for the second part of this matter which wee haue in hand to teach, That whatsoeuer our mother the holy Church hath brought

Iohn 20 31.

to

to light, studied, inuented, & found out, since the Apostles time, is altogether so surely and substantially grounded, timbred, bricked and walled vpon the plain text of the holy scriptures, (so farre as he spiritually vnderstood, according to the interpretatiõ of our mother the holy church) that it were not possible to erect any castle or tower more surely vpon the hyest hill or hyll in all Holland. And this I assure you) wil be a goodly peece of worke, wherby I shal deserue much, be partaker of a great many goodly pardons and indulgencies: and shall besides that be done very necessary and seruiceable to the comforting of our sorrowfull mother the holy church, and to the extirpation and rooting out of all hurtfull opinions of heresy vpstarte Sectaries and Heretikes, which do set thinke that they haue the Scriptures on their side. But they will haue but small countenances, when they shall see, that the whole Scripture with the interpretations of the holy fathers, doth at the least clothe vp as wel with our doctrine, as a ring in a Swines snowte.

The

## The iii. Chapter.

*Declaring, that the sowre offering of the Masse, and the order and office of priests and Masse Priests is gathered out of the Scripture, if it be rightly vnderstood according to the interpretation of the church of Rome.*

Offering vp the Sonne in the masse.

FIrst then, to begin withall, we will do the holy same offering of the Masse out of the holy scripture, and proue, that we haue by them a deepe & sure foundation. Consider now, it is plainely written, That when Christ had broken the bread, and giuen it to his disciples, he spake thus, and said: Take, eate, this is my body, which shall be broken for you. Doe this in remembrance of me. Doe you not perceiue now (ye people heretofore) that Christ doth here command to say Masse? for that same word Doe, is as much as if he had said: Offer my body in the Masse to God my Father for the liuing and for the dead. And that is first strongly set forth by the holy Prophet Virgil who saith thus. *Constabiam vitulo*, that is to say, When I shall do it with a calfe. Looke now by this word Doe, how vnderstandeth

Math. 26. 26. 1 Cor. 11. 2. This word is set forth by all catholike writers to this purpose as you may see in the councell of *Sen.* holden against *Luther* of the xi. decree in the *Inther* of the Emperour *Chalcin titule, De sacrifi. Missa.* and generally by all the Doctors of

derstandeth nothing else, but onely To doe or offer a sacrifice and sinne offering: Ergo, it must needs follow, That Christ so understand it no otherwise, then the worshipful Catholike Doctors of Louen and Paris haue very well declared, and irrevocably concluded. For our Deare Mother the holy Church hath receiued, approued, and strongly established their doctrine, institution, and prescript for an article of our faith.

tors of Louen or Colen, and of Paris, As Eckius, Pigius, Bunderi Ruardus. with other mo.

So that it appeares, that the Masse is very ancient, seeing it was vsed in Virgils time: sauing only ỹ they did offer vp her Calues flesh, or Ore flesh: wher as now our Priests doe celebrate their Masse with mans flesh and blood. And herupon you may note further, that these short and sweete words, (Doe this in remembrance of me) hath a wonderfull emphasis or force: For out of the ground of the same hath the holy Catholike Church of Rome fished, That ỹ Apostles were Priests or Prelates with shorne crownes, and did sing Masse: & therof it is, ỹ all our Priests are created. For to do this, is asmuch to say in their language, as, Become Priestes: and see that your fin-

Masse vsed in Virgils time

gers be annoynted, with oyle, that you may deuoudly say Masse.

And for this that the holy church of Rome cõmanded, that none of the Laie people shal receiue ỹ chalice because our Lord did not here speake to any of the Laie or common people, as the Apostle S. Paul did in his time, whẽ he willed the whole congregation and church of ỹ Corinthians, to do as Christ Iesus had done. But the Apostle Paul did meane simply, & only those, which were able to sing the holy Masse, as our Priests and Prelates are, who only ought and may drinke out of the Chalice: as you may more perfectly & plainely perceiue by the writers upon the booke of Sentences, & by all the before named Doctours of Louen of Paris and of Colen.

Moreouer and besides this, wee can strongly confirme the masse offring, out of the Prophet Malachy who (in the first chapter, and 11. verse) saith thus: From the rising of the Sunne, vnto the setting of the same, is my name honoured amongst the Heathen, and in all places is my name sacrificed, and a pleasant offring offered vp that is to say, The offring and sacrifice of the holy

Mala. I. II. Looke *prouinciale Concil. Senonense* in the II. decree, where this scripture.

holy Masse. For that cannot fayle, so long as it pleaseth our mother the holy Church to haue (and will haue) it thus vnderstood. And although it bee so, that Peter hath otherwise interpreted it, saying, That all faithfull are that holy Priesthood, to offer vp spirituall offerings where-with God is pleased, through Iesus Christ: yea, they are the chosen generation, the kingly Priesthood, and the holy and elect people, to set forth the worthinesse of him, which hath called them out of darkenesse vnto his wonderfull light: Wherewith Iohn the Apostle doth also accord, saying, That Iesus Christ hath made all faithfull Christians, kings and Priests to God his father: and applies this sacrifice to their Prayers, and Psalmes: And although it be so, that the Apostle had so said to the Iewes, That wee should offer vp vnto GOD the offering of thankesgiuing, which is the fruite of our lippes and tongues: yet notwithstanding, the holy Church is not therewith satisfied, because great disorder might follow: for that then there should bee no moe Priests which could serue in the Masse: & therefore she hath strongly concluded, y this

is alledged vpon that purpose Looke likewise vpon Ecki. Bonder, Pigghius Latomus, Kuardus and such other like:

1 Pet 2.9.

Apoc. 1.6. Apoc. 8.4.

Heb. 13.15.

place of the Prophesie of Malachie, may not any otherwise be vnderstood, then by the second councell of Nice, the councell of Constance, ỳ councell of Trent: & further, as by al Catholike men, as Thomas de Aquino, Scotus, Durandus, and by all the doctours of Louen, it hath bene vnderstood, & interpreted. Iudging without doubt, that all these profound learned Doctours, together on a cluster, as hauing greater measure of wisedome & learning then the rest, did vnderstand Malachy farre better than Peter and Iohn, who were but simple fishers, & had neuer bene students in the famous and renowmed Vniuersity of Louen. And yet, if it were so that Peter were not content, yet hath ỳ holy church giuen him to vnderstand, that his foresaid reason must be vnderstood, and meant of the Priests only: and not of the generall congregation of Christ.

In the 4 booke of sentences in the 24. dist. chap. 1.

Rom. 12. 1. Moreouer, & beside al this, these words of Paul, where he saith, That wee should deliuer or offer vp our bodies, a liuing, holy, & an acceptable sacrifice vnto God, which is our ghostly seruing of God, &c. hath ỳ violently & forceably inforced to make

and the offring of the Priests: commanding, that these words should bee dayly readin the Canon of the Masse: that at every word, a crosse should be made, to the end, that they, by the power & vertue of the crosse, might altogether transhume and change their naturall vsages to serue the turn of the holy masse. For if men shuld vnderstand them, according to their nature, after the letter: to wit, That all perfect Christians must offer vp to God their bodies, in all holinesse, by ý it should seeme, that Paul hath otherwise vnderstood Malachy, then ý holy church doth vnderstand him. And thẽ should S. Peter haue done euill, when he song his first masse at Rome vpon the altar, which is there yet to be seene in ý holy place at S. Iohns de Laterane. And now our Lord hath said, *Oraui pro te, Petre, ne deficeret fides tua:* O Peter, I haue prayed for thee, that thy faith should not faile: So that Peter then cannot haue done amisse when he did sing masse. And herupon is to be concluded, ý the masse is founded and grounded vpon the Scripture.

And yet we see further, That in the Scripture there are two sortes of Priesthods

In the foresaid Councell of *Senonde cret.* II. and in the Emperours *Interim* and in *summa fidei Christiana* set forth by the cõmandement of king Philip and further by all Catholike Doctors, who doe generally all addict the two authorities and offices of priest-hood to our Priests.

heads spoken of: The one is ỹ order of Melchisedech & the other is the order of Aarõ, who came of ỹ tribe of Leui. Now both these two orders seemed to haue ben a figure of our Priests. Which both appeare by this: That our Priests hath in their Masse (by vertue of the fiue words) changed the bread into the bodie of Iesus Christ: and they goe and offer him up to God the father praying and beseeching him, that he (with a merciful & pleasant countenance) wil behold the offring vp of his onely begotten & liuing Sonne Christ Iesus: and that hee will accept the same, euen as he accepted Abels offering & the sacrifice of Abrahã & of the high Priest Melchisedech. Who wil now rest in any more doubts, whether they be the right priests, placed in the rowmes & seates of Melchisedech & Aaron? Nay, they doe passe both Melchisedech & Aaron: seeing that they do pray for the Sonne of God himselfe and are a meane not onely betweene God & man: but also betweene God the father, & Christ Iesus his son, which in an Euãgelical degree, they do resemble to the sheep & the lambs. So that by this it is apparant, that ỹ meaning of our mother the holy church is,

These are in a maner the proper words vsed in the masse after the consecration.

That

that Christ is to be accounted for nothing else, but ỹ sheep wᵗ Melchisedech offer up / contrariwise, the Priests are the true Melchisedechs, which do offer up Christ, & pray for him. Fas when it is said, what other thing did Melchisedech (I pray you) foreshew, but only the figure of ỹ holy pope of Rome? who is the chiefe priest, ỹ Summus Pontifex. The high Bishop, which doth create al priests & Deacons, & set up al spirituall orders, giving and appointing to euery one of them their charge what they shall doe. Then must he needes be the right Melchisedech, whose priesthood is not to be resembled to other priests. For this is set forth in ỹ Decretalles euen thus in plaine words: and Durandus hath set out ỹ same at large, in his book called Rationale diuinorum officiorum. Therefore, that which the Apostle would say to the Hebrewes, That as Melchisedech was a figure of Christ: And accordingly, as Melchisedech hath neither had any successor nor lieutenant, that euen so Christ had neither successor nor lieutenant, but should himselfe in his owne person exercise his euerlasting priesthood

*Caelestis pontifex dist. 21. and in the 4. booke of Sentences. dist. 24. De vsu palei ad honorem.*

*Rubric. de ministerio & ordine Ecclesiæ.*

Heb 7.14.17. Heb.8.4. and 9 25.26.27.& 10.1.2.12.13. 14.15.16.17.

being once entred into ỹ heauenly ha-
bitacle, through ỹ power of that one of-
fering, to wit, his owne body and blud;
which offering being once fully accom-
plished for the remission of our sinnes,
can neuer be renewed nor done againe.
But all this doth not serue the purpose,
touching our matter: for if that were
true, then the Masse would be nothing
worth, and our priests might goe with
empty stomaches, and in the end beg-
gle to get them into some hospitall for a re-
fuge, or at least to get their liuing with
painfull labour: which would be a pi-
tifull case, considering that they haue ne-
uer bin vsed to any labour, but simply
to say masse, sing Euensongs, to mum-
ble ouer their mattens, and therfore
deserue first a liuing here on earth, and
afterwards heauē, for themselues, their
pretty Wenches, and their young bas-
tardes. Wherefore doth our Mother
the holy Church conclude, that the A-
postle, in his Epistle to the Hebrewes,
did not well consider the pith & ground
of the matter: for otherwise, if he had
well knowen, how that Melchisedech
had offered vp Bread and Wine,

he would then without doubt the iuport haue cõcluded with ỹ church of Rome, That there must be Priests to sing Masse, and to offer vp Iesus Christ in fourme of bread and wine, vnto God ỹ Father. For if this were not (as ỹ Doctours of Louen doe teach) then could not ths offering of Christ Iesus endure and last for euer, after the order of Melchisedech: as our Master Gratianus hath very wittily here noted. Consider (I pray you) if Christ had one Vicar or Lieutenant, as the said Spolite pretendes, how could he be an euerlasting priest, and continue his priesthood euermore in the person of ỹ most holy Pope of Rome? How could he offer vp his body a new daily in the Masse? Wherfore, he may thanke the Priests greatly ỹ they, after his departure hence, haue taken vpon them his place. And for so much as his offering could not of it selfe sufficiently serue ỹ turne, therfore haue they found out another sonne offring of the Masse, whereby they apply or ioyne his offering to men as with a plaister: notwithstanding, they doe not name it onely *Sacrificium propiciatorium*, that is

Lo. 2. c. 10. c. Sapiens.

Looke on the fourtiald Counsell (Andreas Fr. for the 23 Article) in the Emperours *Interim*. In the councell of Trent & in all Catholike bookes. All which doe defend, that the order or office of Priesthoode could not endure eternally, if it were not that the priests follow in the same office and doe daily offer vp his body to the Father in the Masse.

A sa-

Heb. 7. 8. 9. 10. Chapters.

A sacrifice of mercy, but also, *Sacrificium appeasans*, that is, An offering plaistered, or put to. Was not that a great ouersight of our Lord, ỳ he had suffred such paines, & yet al his suffering could not haue helped vs, if the Priests would not haue giuen vs ỳ same addition by their Masse offering? Therfore must ỳ Apostle needes haue bin much ouer-seene in his Epistle to ỳ Heb. when he take vpon him so earnestly to proue, ỳ Christ had no need of any deputie, & that this sacrifice oblatiõ could not be renewed nor offred againe, but that it is giuen vs, & made ours through faith: or perhaps he was so busily occupied with the Hebrewes & Iewes ỳ he did not once thinke vpon our holy Masse no nor had not the leasure to read ouer the bookes of the Catholike Doctors of Louen, nor ỳ ordinances of the holy fathers of Rome. For if he had read those, he should haue learned something els: as specially, that the principall point of the priesthood of Melchisedech, did rest in the breade & wine which hee set before Abraham and his Souldiers, to slake their hunger and thirst. For of this bread and of this wine

Perule thorowly the chap. 7. 14. and 27 cap. but especially 9. 25. 26. 27. 28. and cap. 10. 12. 13. 14. 15. 16. &c.

wine hath our deere mother the holy Church of Rome made a Sacrifice: and out of that concluded, that the Priests must likewise haue bread and Wine to change the same into flesh and blood, and so to offer it up. But the Apostle had neuer heard any such newes: and therefore he is to be borne withall: but these Heretikes, who haue read ouer all these things, with our Doctours? yea, that haue it at their fingers ends: and yet they make but a mocke at it: those fellowes truly, are worthy to be lohed vnder the browes, and to haue their heads set betwixt two pales.

Proceeding now as touching the order of Aaro, he (without doubt) was a figure likewise, not of Christ, but of our priests. For there is written in the decrees, & in the booke of Sentences, That as well the high Priests, as the Pater noster Priests, were all ordained by Moses, when as hee, by the Commandement of GOD did institute Aaron an high Priest, and did annoint his Sonnes vnder-priestes. The Councell of Aken, or Aquisgraine, hath also plainely concluded out of Isidore: That the order of Priestes haue their beginning of Aarons

*Aarons Priesthood, dist. 21. in cap. 1 in lib. 7. dist. 14. cap. 8.* In the 2 chap. of Councell.

Councell of *Aquisgrain.*

Aarons children: and that those which in the olde Testament were called offering Priests, are the very same which now are called Masse Priestes: And those which at that time were called Hie Priests, are now our Bishops. So that it is easie to be noted, that they are all of Caiphas his progenie.

The Priests of Caiphas race.

For as touching that, which the Apostle doth say to the Hebrewes: That by the comming of Christ, the order of Leui was cleane taken away: that cannot be true: cosidering that yet at this day the holy Church hath her Leuites: as it appeares also in the booke of Sentences, dist. 24 cap. 1. out of the 7. Chapter of the said Counsel, and out of the 21. Chapter of the 21 Distinction doth plainely appeare: where it is said: That the Leuites are in Greke called *Diacon*, in Latin *Ministri*. And now these must needes be our Deacons. And therefore in the third Counsell of Bracaren, it was concluded in the 5. Chapter of the said Counsell: That onely the Leuites, and not the Priestes, might be pardoners, and carry about with them on their shoulders, the reliques of Saint Anthonies swine, and such other like, hauing on their Albe, which is to write, a long shirt aboue vpon their coates, as was permitted to the

Hebr. 7. 11. and 8. 7.

Whisappeares also in the booke of Sentences, dist. 24 cap. 1.

Leuites are Deacons and pardoners.

Leuites

Leuites only, in the old Testament, to carrie or driue the Arke of the promise.

Is not this a sufficient proofe? you are welcome home. And likewise that the other Priests are also come of the order of Leui doth sufficiently appeare out of that which is before rehearsed. Dist. 21 ca. 1.

Therefore is the Apostle much ouerséene in his Epistle to the Hebrewes, where he will take vpon him to maintaine, that the order & succession of the Leuites should bee wholy taken away and annihilated, or at least, he must be thus vnderstood, as that the order of Leui is not taken away, any otherwise but that in place of the Iewish Leuits are entred in the priests and pardoners: & in place of their sacrifices, is the Masse crept in. For cõsider, that which he doth write in his 5. and 8. Chap. concerning the Leuite priests, saying, That euery hie priest is ordeined to offer gifts and sacrifices pretending thereby to proue, that then Christ must also haue something to offer: that the holy church of Rome vnderstandeth to be her Priests, as though ỹ Apostle would haue said flatly, That ỹ Romish Priestes are ordeined to offer Heb. 5. 1, 8.

gifts

Looke in the Counsell Sinonen. de II. & the Emperours Interim and likewise vpon Eck, Latomus and other Catholike writers.

gifts & sacrifices. And for that cause Catholike Doctors haue that text continually in their mouth, for the verifying of their Priesthood. So that it is euident, that the Leuitical Priests are risen vp again in our Priests. And although the Heretikes do mock at all such allegations, saying, that the text is directly against vs because ỹ Apostle will thereby proue, that by the offering & Priesthood of Christ Iesus, all other offerings & priesthods are taken away and annihilated, considering that Christ could not be a Priest: so far as there were any other Priest, that did represent and patronize him yea, and although he were now here on earth, we passe not for that. For we will by & by bring out against them ỹ plaine text of the decrees out of the councel called, Sexta Synodus, where it is said, That Iames the brother of Christ, after the flesh: and Basilius the Bishop of Cesarea, did iointly bring in the Masse, and ioyned it to the scripture. Surely, if Iames the Lords brother did establish ỹ masse, then it appeareth, that it is come frõ the Apostles: & therefore neede wee not any more testimonies of scripture or other

Heb. 8. 4.

In Canon Iaco, frater om. d. consecra. dist. 1.

authorities. For where the heretike will seeme to ouerthrow this saying: That it is an euident & detestable lie: considering that Basilius was Bishop of Cæsarea, well nigh 300. yeares or there about, after ỳ death of S. James: so ỳ by reason therof, he cannot haue established ỳ Masse with .Iames. Vnto ỳ we answer that they are too much noselwise for vs: our deere mother the holy church goeth not so precisely to worke. An inch breaks no square: It skils not for 3. or 4. hũdreth yeares more or lesse, when otherwise it serueth her turne. Notwithstanding ỳ, she hath two diuerse wayes to answer, their demand. For shee may say ỳ there fortuned a great miracle, to wit, that S. Iames the Lords brother did rise againe from death, about 300. yeares after hee was buried, to come and helpe Basilius to sing Masse: or she may likewise say, that Iames did in his time establish the masse but because there were no altars to bee found by reason ther was not as then any reliques of Saints, which had wrought miracles: that men might not without being furnished wt certain reliques erect any altars to serue masse wt: it may be that

James and Basilius knew not of the masse.

Placuit vt altaria deconsecra. dist. 1

that the Spirite lyue vpon an Atturnies bag hanged vp vpō a pin in some corner till the comming of Basilius, which was about 300. yeares after: like as otherwhiles they hang vp some processes at Machelin vpon a naile a hundred yeares or two. In summe, let it be as it will, it is all one. Once we conclude hereby, that the Masse was ordeined by Iames ỹ Apostle. And it is to be thought, ỹ Iames had learned it of Clement pope of Rome who had written two pleasant letters vnto him, wherin he doth specially treat of the seats of the Bishop of Rome: and that Peter through his desertes or merites, was become the foundation of the Church: and so forth declares at large, how the Masse shall be deuoutly done, what apparrel, what hallowing, what other necessaries shall be vsed in ỹ doing of it, in what clothes the sacrament shall be laid, that it may bee kept cleane frō mouse dung, & that no wormes nor mothes come at it: as in the first part of the Counceiles, in the second letter of Clement, is by expresse words specified. Whereby may be noted, what great heauy troubles this good Clement had, what

These letters are written word for word in the beginning of the first booke of councel.

what maner of Prophet he was, considering that he set out in writing, all ỹ Ceremonies of the holy Church, which were not found yet in 700. or 800. yeeres after Clements time. And therefore it is, that our deare mother the holy Church doth make so high an holy day of these Decretall letters of Clement, & of other his companions, that she hath out of the same established a great many of her ordinances and holy Ceremonies. In summe, it is plaine and euident, that the holy Masse hath her ground and foundation without the Scripture.

## The iii. Chapter:

### *That the name and Ceremonies of the Masse are fished out of the holy scripture.*

NOw, as touching the name of the Masse, ỹ hath likewise her beginning, vndoubtedly out of the holy scripture: notwithstanding, that there are many & diuerse opiniõs of the same. For it is not very long agoe, that certaine great doctors of the Sorbonish schole at Paris, did out of that, that is alway written at the ende of all the Epistles which

The name of the Masse is out of the holy Scripture.

S. Paul hath written, from whence were sent, sounding in the Latine tongue, *Missa est &c.*) conclude, saying, That Paul did thereby giue to vnderstand, whether men should goe to heare high Masse on the Sunday.

*Missa est.*

And now besides this, there was a Magister noster, which said, that the Apostle Andrew had a Masse booke, & had spokē of the Masse: for John rehearseth that Andrew said to Peter his brother, That he had found the Messias or the annointed Christ, of whom Moses doth beare witnesse And this soundes in the common translation in Latine thus *Inuenimus Messiam quod dicitur Christus*: which words this wise doctour did expounde thus, We haue found out the Masse, which Christ hath done. Is not that well hit? God helpe vs. Who dare now from henceforth bee, so stout, as to say That the Masse standeth not in the scripture? But now, because that these Heretikes will needes be so nosewise, & wil vnderstand all languages: insomuch that they doe mocke hereat, saying, that Messias doth not signifie Masse: but the Messias, that is to say, The annointed: Now Peter Lombard,

John 1. 42.

*Messias is Missa*

*Petrus Lombard in the 4. booke in Sentences, dist 13. chap 1 & dist. 24. cap 3*

Lombarde the writer of the Sentences doth set down another opinion & iudgement, saying: That this name Missa, is as much to say, as Sending: & is so named for that at all times there is an Angell sent out of heauē, to consecrate ỹ *Corpus domini*, that is, The Lords body, by whom the priest doth send his consecrated god forwards towards heauen at such time as he hath vsed these words following in the Masse: *Omnipotens Deus, iube hæc perferri per manus sancti Angeli tui, in sublime altare tuum, &c.* that is to say, O Almightie God command that this may by the hands of thy holy angel, be carried vp to the high holy altar, &c.

And out of this he doth further cōclude that wheresoeuer ỹ angel doth not come, it cannot be said that there is a Masse. But truly this must be but mere dalliance: for if that were true, ỹ they must tarry for the angel, there would not be one Masse to be found in ỹ whole world where not wtstanding there are ỹ masses sung daily by heapes. And therfore hath our deare mother the holy church driuen in another nayle here, & concluded in the coūcel of Senons, ỹ Missa is an Hebrew word

*Missa* is an Hebrew word and vncertaine what.

word: now, what it doth signifie, is vncertaine. For notwithstanding that ỹ same Councel saith, that it betokeneth a cleane offering: yet doth not ỹ well agree with ỹ Hebrew tongue, vnlesse it were so that it were named Nisset. But it appeares much rather, to haue come of Massah, which in the Hebrew doth signifie Heauinesse or Cursing: or else of another Massah, which is interpreted, Seeing: because the Priestes do with fiue words seeke God, to see if he will come into the bread. Euen as the children of Israel did seeke in the wildernes Raphidim, to know also whether he were with them, or no: by reason whereof the place was called Massah, that is to say, seeking: notwithstanding ỹ it may be much more strongly founded out of Daniel, who speaking of the Romish Empire, saith That they shall haue a new God Maosim, to whom they shal pray, and doe worship, with golde, siluer, precious stones, that is to say, A God of strength, and of force. Wherein without doubt, hee doth speake of the Masse God, which is a God of such power, that he causeth all them that will not honour him, to be burnt. In summe

*Missa after the Hebrew is Nisset.*

*Missa of Massah a cursing.*

Exod. 17.7.

Dan. 11.38.

*Missa is Maosis*

is apparant, that the name of the Masse is fetched out of the Scripture.

Now further, whereas the Masse may not be song, but vpon a foure cornered stone well forsene with crosses, & coniured with holy words: all that is likewise fetched out of the Scripture. For Paul speaking to the Corinthiās, sayth, That they ought not so to glory in themseles for the Sacrament: consydering that the people of Israel, (who notwithstanding were pitifully destroyed by the hand of God) had also euen the like Sacrament in the beginning, and were also baptized, and had likewise receiued ỹ spiritual meate, to wit, Manna, and dranke the spirituall drinke, which did flow out of the rocke: and sayth further there, in most plaine words: And the stone was Christ, that is to say (after the spirituall interpretation of the holy Church) That the Masse must be song vpon a stone: Item Christ is also called A corner stone: and (which is more) his graue was hewed out of a Stone, as Marke doth witnesse: Ergo, it must nedes follow, that no Masse may be song without a stone. And because he

*Ca. altaria sine fuerint de consecr. dist. 1.*

Masse to be done vpon a foure cornered stone.

1 Cor 10.4. Psa. 114.22. Isaie. 28.16. Mat. 21.42. Marke 12.10. Luk 20.17. Act 4.11. Rom 9.33. 2 Pet. 2.6 8. Mat 15.46.

This is euen so concluded & established vpo the glosse in the decree in the chap *altaria si non de consecrat. dist 1* and in the booke called *Enchiridion sacerdotum* of *Guido de Mauu. Rocuery.*

was wound in white linnen clothes, therefore must white linnen be vsed in the Masse.

And so forth, concerning all such ceremonies as are vsed in the Masse: you may (touching those) reade the booke of Durandus, or of Innocentius, de officio Missæ, or the book of Guido de monte Rocherii, called Enchiridion Sacerdotum, that is to say, the manuel of Priestes. For there you shall finde plainely set forth, that all the partes of the Masse are finely founded and established vpon the scripture. And to begin withall, you shall find the times appointed for the Masse, that it must be done at three of the clocke: because it is written, that the Iewes did at three of the clocke crie, Crucifie him, Crucifie him: or at fiue of the clocke: for that at fiue of the clock they did crucifie him: or at nine, because that then he gaue vp the ghost. For although it be so, that the Iewes at that time did reckon their houres otherwise than wee do now: so that iii. of the clocke was with them, as viii. or nine of the clock before noone, is with vs: and their fiue, as our xii. at noone: and their nine, as our three

At what houre Masse must be said.

at

it after noone: yet notwithstanding our deare mother the holy church doth not goe so narrowly to worke with her reckoning. It is sufficient that simply the names do agree, and then shee lets the rest goe where it will.

After this now as touching the apparrel, and other consecrated or hallowed stuffe you shall finde her Ale, or long white garment in the Scripture, specially where it is written: But he that continueth to the ende shall be saued. Alb. Mat. 10. 12. 24. 13.

For that long garment doth signifie long lasting, or long continuance. Concerning the girdle, where it is written: He that feareth God, shall prepare his heart &c. By the gyrdle which doth tucke vp the clothes, is ment the feare of God Item, the Maniple are fetched out of that saying, in the Psalme: Those that sowe with teares, shall reape with ioy, and bring home their sheaues with gladnesse. &c. For the sheaues are called in the Latine tongue Manipuli so that Dauid did there speake of the Priestes Maniples. And ye stole which they haue about their necks, cometh out of the saying of Paul; Beare in your bodies the dying of our Lord Eccle. 2. 20. Psal. 126. 5. 2 Cor. 4. 10.

Lord Iesus Christ.

1 Pet. 4. And last of all the head is founded out of the saying of Peter. But aboue all things haue perfit loue among you, Let vs liue a perfit life. Which is as much to say, according to the exposition of the holy church Let vs put on a Cassuffle, when we sing Masse.

Cassuffle.

And yet, besides al this, you shal perceiue that ỹ most part of all that which is read in ỹ Masse, is fetched out of the Psalmes, and other places of holy scripture, hére and there, by patches & péces swept together, and trimly tied on a heape, as if a man of a great many péces of Gold, as of Ducates, Crownes. Rosenobles, and Portigues, glued together wt dirt, would make a goodly doze for a Swinestie: yet it is most true, that euery particular péce, hath a particular Pope, which did ioyne it to the rest, and so were sewed together, insomuch, that it is a right beggers cloke: as is wel knowen to all men, and as may easily be proued by the decrées & Catholike Hystories. And to be plaine, there is not any thing, great or small, but they are able to bring in Scripture for

for it: as wee can lightly proue by the foresaid Autors, if neede were. But we had rather, that those that long for such meate, should goe to the Market themselues, and buy that they like best, and let it bee dressed at the Tauerne, or tippling house, according to their owne diet. It is ynough for vs that wee haue giuen them to vnderstand, who can serue them of such vitaile, and then further as the case shall require, to proue plainly, that the Masse is founded wholy on high, euen vpon the flat Scripture.

## The iiii. Chapter.

*Teaching that the transubstantiation or changing of the bread into the very body of Christ and the wine into his blood, is grounded vpon the scripture, after the interpretation of the Church of Rome.*

NOw, as touching transubstantiation, that is to say, the plaine changing of the bread into the very body of Christ, notwithstanding the same was by the holy father Pope Innocentius 3. first set forth for an article of our beleefe about the yeere of our Lord 1198. as by the

The transubstantiation anno 1198. confirmed for an article of our beliefe.

the Decretals is apparant: yet haue we plaine proofes thereof in the Scripture.

Iohn 6 55. For first, Christ in the first chap. of Iohn saith thus: My flesh is very meate, and my blood is very drinke: that is to say (after the interpretation of our deare mother the holy church) My flesh is truely, sensibly, and bodily taken and eaten, vnder the accident of the bread: and my blood is certainly receiued and drunken vnder the accident of the wine.

The explanation of the Sacrament. For although Christ indeed doe otherwise interpret it, teaching that this eating and drinking, is to be vnderstood, of the comming to him and of beleeuing in him: I am (saith he)

Iohn 6.35. the liuely bread: Whosoeuer commeth to mee, shall not hunger, and whosoeuer doth beleeue in me, shall neuer be a thirst. Againe It is the spirit that quickeneth, the flesh profiteth nothing: The words which I speake vnto you, are spirit and life. Yet all this notwithstanding, so long as the holy church of Rome will haue it to bee vnderstood of her transubstantiation, as Syluester Prierias high Steward of the Palace of Rome, hath specially noted in his golden Rosarie, wherein he hath gathered all the pleasant Roses and

floures of the catholike interpretors together vpon one heape: and considering that ỹ holy church cannot erre: Christ must haue patience, & transubstantiation must take place. But we haue yet a most clearer text, to wit, where Christ himself saith, This is my body for by those words doth the holy Church of Rome plainely vnderstand, that the same which before, was bread, is now no more bread, although Paul would call it bread a thousand times: but is changed into the very body of Jesus Christ as long, and as broad, as it was hanging vpon the Crosse. And for that cause it is, that shee doth disallow all the expositions and interpretations, which Basilius, Tertullianus, Theodoretus, Augustinue, and other holy fathers haue set forth vpon the same: saying, That those words must be figuratiuely and sacramentally vnderstood, as Christ himselfe hath plainely said: I am the Vine: or, as Paul saith: The stone was Christ. and as GOD spake to Abraham, saying: This is my promise Cut of thee foreskinne, &c. Which is

as

as much to say, that the bread should not change his nature, nor the very body of Christ be there present, but onely that it should be a true and holy token, a sacrament, a warrant and pledge, a Seale and assurance, whereby we are assured and fully certified, that he hath giuen vp his body and blood for our saluation. And for this cause do they cal it a figure, or token, & in the Greekes Typus, and Antitypa, that is to say, Speciall tokens. But I do tell you, that the holy Church of Rome will not allow any such interpretations: vnlesse it were so, that men would vnderstand them as Damascenus doth interprete thē and as was in the second Councell of Nice concluded by the Fathers: to wit, That the bread should be such a seale, pledge, figure, and holy token, onely before it be consecrated: which is to say, It shold be a Sacrament, before it is become a Sacrament.

For that this is their conceite and meaning, it is apparant out of this, That long before the bread & the wine be consecrated, or made a holy Sacrament; they doe offer vp the same vnto God,

God, for remission of sinnes, as well of the liuing, as of the dead. For in the canon of the Masse: yea, before ỹ bread be turned into flesh, or the fiue holy words of consecration be heard, the priest doth pray, That God will accept that offering of bread, and through that deliuer him from eternall death And then, That he will blesse the said offering of bread in all pointes, and make the same, holy, profitable meate, and acceptable: That is, may become the body and blood of Iesus Christ. Yea, and before he hath yet put the wine into the Chalice, immediatly after the Offertory, he saith thus:

The Canon of the Masse.

Looke in the Masse booke in the Canon of the Masse.

O holy Father, almighty and euerlasting God, take and receiue this vnspotted sacrifice, which thine vnworthy seruant doth offer vp vnto thee for my sinnes, and innumerable misdeedes, for my forgetfulnesse and vnthankfulnesse: yea, and for all these which are here present, and for all faithfull Christians, as well those that bee liuing, as those that bee dead, that it may bee acceptable, auaileable, and effectuall vnto the saluation both of me and of them, vnto eternall life, Amen.

The prayer of the priest at the eleuation and consecration of the Offertory.

And in one of the secrets which is com-

commonly bread vpon the 24. Sunday after Trinity Sunday, hée saith thus:

Another prayer to the same effect.

O Lord, take and receiue mercifully this offering, through which thou art pleased, contented, and pacified, and hast receiued vs againe vnto saluation, through the almightinesse and vnspeakeableness of thy mercy, &c.

Consider now, héere doth our deare mother the holy Church, ascribe vnto this bread, all things which may be attributed vnto our lord Iesus Christ, the onely begotten sonne of God: as to say, That God is become mercifull to vs, for the bread sake, and hath pardoned vs our sinnes: & that before the bread be consecrated or in any points transubstantiated or changed. What maruel is it then, that they doe make a God of it, after the fiue words be spoken ouer it, and yet make a sacrament of it, before it can be a sacrament? For as they can of a péece of bread make God himselfe, & of nothing create something: wherfore should not they likewise be able to make of no sacramét a sacrament: and of a sacrament, no sacrament? That is to say, that a simple péece of bread should bée a holy token and seale

of

the blood of Jesus Christ, euen before it bee made holy and consecrated. And then è contra, that the sacrament of the body of Christ, shall be no more either a sacrament, or token, but euen the very body of Christ it selfe? So that the holy Fathers must néeds haue vnderstood it so, specially, when they say that this sacrament is but a token, a seale, & a pledge, specially before it is become a sacrament. For after that it is once a sacrament, then (no remedie) our deare mothers wil is, that it shal be flesh and blood, & not any longer neither bread nor wine, to signifie the flesh and the blood. And therfore doth she not make any account of the exposition of Christ Jesus himselfe, who (after he had sayd of the bread This is my body and afterward of the Chalice or Cupe: This is the new testament in my blood: thereby declaring, that those words, This is my body, must be so vnderstood, as if he had said: This bread is the new promise in my body, which shall be broken for you. For of that should follow that the bread after the consecration, and likewise after the speaking

Luke 22. 19. 1 Cor. 11. 23.

king of the fiue wordes, should still remaine bread, and so be but simply a sacrament, and true token of the body of Iesus Christ: as shewing vnto vs the promise of God, made in the breaking of the body, and shedding of the blood of Christ Iesus our Sauiour, as was said of the Circumcision: This is my couenant which I do make with you, to wit, for that the Circumcision is a sure & holy promise, a pledge, and seale, through which the promise of God is very strongly and substantially made vnto the faithful. No, no, I assure you: that liketh ỹ holy Church of Rome nothing at all. She will lay fast hold vpon the first wordes of Christ, and not seeke after any exposition or glosse, how necessarie soeuer they be. And for ỹ cause shall Paul goe without any Audiuit, when he commeth in with his interpretation, & saith, That the bread which we doe breake, is the communion of the body of Christ. For therby it should also seeme, that it remayneth bread stil after the consecration: & that it is not the body it selfe, but a remembrance of the body: which thing the holy Church in no wise admitteth nor alloweth

loweth, for life nor death. But especially, he will not accept nor like of the interpretation following, wherein Paul proceeding doth declare, how and wherfore the bread is the communion of the body of Christ, saying, For all we which eate of one bread, become one body.

Now truly, that sounded not well: for we doe not all become one body in substance, as the holy church will haue the bread become the very body of Christ in substance. But then the similitude, which after that he introduceth or bringeth in, is too far out of the way. For he saith, That those which feede of the Altar, are partakers of the Altar: and that those that offer vp to idols, are partakers with the Diuel. And so making a comparison of the table of the Lord, and the table of the Diuel: as though the Priests could not eate vp that body of Christ otherwise, than as Idolaters eate vp the diuels: & as though these words, Eate that body of Christ, did signifie nothing else, but this, through the power of the holy Ghost to be made one body ioyntly vnto the body of Christ, as the vngodly Idolaters, by power of the wicked spirit

are vnited with the diuel: What is more heynous an hereſie? and therefore we may not ſtand vpon this ſimilitude: for it ſoundeth directly againſt our Tranſubſtantiation.

But when you will haue a ſubſtantial ſimilitude, you muſt ſearch and take it out of Scotus, and Thomas de Aquino, or Panormitanus, and ſuch like. For they bring in for this purpoſe, a goodly ſimilitude of a Tauerne, or common Inne, where they ſel wine: For as there is commonly a potte, a garlande, or Iuie buſhe hanged out, betokening that to bee a Tauerne: and the Taverne doth ſignifie, that there is wyne plenty: So likewiſe you ſee here the outward accidents of bread to wit, the roundneſſe and the whiteneſſe, which doe ſignifie, that vnder the ſame is contained the very body of Chriſt, which is to bee reſembled to the Tauerne. And this body of Chriſt doth further ſignifie the holy Church of Rome, which is made one with the body of Chriſt, which they call Myſticum corpus Chriſti, that is to ſay, the ſpirituall or myſticall body of Chriſt, and this is that ſweete wine which the Prieſtes drinke in that Inne or Tauerne. And

The Sacrament compared to a wine Tauerne.

after

after this they doe likewise bring for a similitude, the water which in Cana of Gallile was plainely turned into wine: which similitude doth so wonderfull well serue for this purpose, as to set a fift wheele in a wagon. But it is pitie ỹ the Priests haue not other fiue words, wherby they might do that to. For then should the similitude serue their turne much better, if that they might (when they would) conuerte and turne the water into good wine: for that they might therewith the better scoure & refresh their dry throates, when they are becom very hoarse with singing of their seruice. And it is very true, that they do what they can for that purpose: for on Saturday, being Easter euen, they pray vnto God, that he will also do so much as to turne their Beere, saying, O Lord, holy Father, almighty and eternall God, which hast made both heauen & earth wherein the water is contained: I pray thee, and instantly beseech thee, in the name of Iesus Christ thy onely begotten Sonne, that thou (of thy goodnesse) wilt blesse and make holy this Beere, as thou diddest blesse the dinner of Abraham and Isaake; and as thou

This is the very prayer of the priest ouer the Beere, from word to word, as it standeth in the Masse. & as *Munst.* saith.

diddest blesse the sixe pottes in Cana of Galilie, which were chaunged from water into good wine: euen so chaunge (for thy seruantes sake, which doe beleeue in the Catholike faith) this substance of Beere into pleasantnesse and myrth, thorough the same, &c.

The charging of the Beer

But alas, what can all this helpe, when it will not so come to passe? For they haue not not this cunning: therefore they must needes haue beene deceiued, and so drinke vp the blood vpon rawe flesh. For men may say all what they wil, and Paul: yea, Christ himself may bring forth what interpretation they list, but the holy Church wil stand to the first words, This is my body and vppon that will shee liue and dye. The text is plaine ynough for her, shee hath no neede, either of glosse, or interpretation. And therefore vnto all the interpretations which these heretikes bring in, whether it be out of the Scriptures, or out of the auncient Fathers, we wil answer, This is my body: and sticke as sure to that, as the Cuckoe to her song.

The

## The v. Chapter,

*Treating of the great strife and difference which is amongst the Romish Doctors, concerning the words of the Sacrament and yet all they agree and stand fast touching the Transubstantiation. Heerein are likewise set forth some textes of Scripture, whereby transubstantiation is established.*

Different ente among the Catholike doctors touching the Sacrament.

THis is very true, that our Catholike Doctors and subtile maisters of Diuinity, cannot (euen they themselues) find any good resolution of these words, neither can make them serue ỹ turne wel, touching their transubstantiation, but that there doth alway fall great difficultie and disorders therin. The hookes stick out in euery side like a spindle in a bagge: in so much that they snarre and iarre amongst themselues in this matter, like dogges & cattes: yea, *Quot capita, tot sensus*: How many heads, so many opinions. And yet notwithstanding, they all iointly crie together, This is my body. The text is cleare, and needes no glosse yea, they cleaue as close to transubstantiation, as clay to the Cart-wheele; Although they cannot tell which way to

Of the great trouble & disagreement among the catholike Doctours as touching the words of the Consecration, reade *Syluester Prierias* in his golden Rose in tract. 2. *de parascenes*,

to frame this plaine text. For to begin withal, they all flatly flie from ỳ which was concluded in the forsaid Councell of Rome, that is, That the very body of Christ should be Sensualiter, that is to say, Sensiblie, and visibly eaten, & with the teeth chewed in morsels. For to that they all affirme flatly, Notand that it is a false lie notwithstanding it is set out in the Decrees very substantially. For (say they) the body of Christ can no more be bitten, eaten, nor digested: hee cannot now die nor suffer any more, nor be broken in peeces: hee doth liue eternally. Which is apparant by this token, that yeerely vpon *Corpus Christi* day, our deare mother the holy Church doth in her vsuall Hymne or Sacramentall Carroll sing these words following.

*Sub diuersis speciebus,*
*Signis tantùm & non rebus,*
*Latent res eximiæ:*
*Caro cibus, sanguis potus,*
*Manet homo Christus totus,*
*Sub vtraque specie:*
*A sumente non concisus,*
*Non confractus nec diuisus,*
*Integer accipitur:*

Sumit

*Sumit vnus, sumunt mille,*
*Quantum isti tantum ille,*
*Nec sumptus absumitur, &c.*

That is to say:

Vnder signes most plaine to see,
Substance none which seeme to be,
Things lie hid most excellent:
The flesh is meate, the blood is wyne,
A perfect Christ in either signe.
Remaineth of the Sacrament,
He is not dealt in morsels smal,
Diuided, cut, nor hurt at all,
But whole he is receiued:
A thousand taste, a thousand eate,
And all alike feede of one meate,
He wastes not though digested.

Now see heere, thus doe they deface their owne Councels and Decrees, and make al the holy Fathers of the Counsel of Rome liers. After this, come in Scotus and Innocentius the fourth, and they will defend (a gods name) That it consisteth not in the fiue words, to hang the bel about the cattes necke: but that it is much rather done through the benediction or blessing that goeth before, So as the transubstantiation and very changing doth not proceede through

these words, *Hoc est corpus meum*, This is my body: but through the benediction or blessing which went before.

*Petrus de Aliaco vpon the 4. booke of Sent. quest. 5.*

And Peter de Aliaco saith likewise very plainely, That if it were so, that the consecration should bee by vertue of these fiue words (as the holy Church of Rome doth say and beleeue) then should not Christ Iesus haue spoken the truth, when he sayd: This is my body: considering that it was not yet his body, but must first become his body. The other are earnestly against this. Now Armacanus, very willing to please both parties, sayth, that they both haue reason, namely, That our Lord should not haue spoken the truth, and yet that it should bee euen so as he had spoken and sayd. Occam in his Quodlibet questions, hath found out wonderfull sharpe wittie testimonies and authorities, which a blinde man should hardely haue seene without a paire of spectacles for he sayth, That when Christ sayd: his is my body, he ment then to speak the same of his body: yet notwithstanding vpon certaine exceptions and conditions, to wit, That the Priest which should vtter and speake such wordes after him, as

*Armacanus in the 9. booke cap. 5.*

as hee had said the first pretie word (This) should then immediately vpon a sodaine think vpon two things at once: the first, This is my body, which now at this present shall be secretly hid vnder the substance of bread shall become mine owne body hereafter: the secod, This body which is now hid vnder the substance of bread, that is my body, euen now at this present time. And this onely should proue true, after that hee had thought vpon these two propositions both at one instant. And it seemeth, ỹ Armacanus was also of ỹ same opinion. Petrus de Ailaco, hauing first very subtilly prated of the matter, doth notwithstanding yet at last falout of the cart, and findeth fault with the opinion of Scotus grounding himselfe fast vpon this point and purpose, That the fiue words are those which make the sport, and transubstantiateth or turneth the bread.

The explanation of *Petrus de Aliaco.*

Alas, (sayth hee) it is a sentence which is not true, and yet notwithstanding it is no lye but is neither fish nor flesh. In summe, it is as much to say, as Giue the Dous drink. Thomas de Aquino saith. That our Lord, by that first word, *Hoc*, This, did not teach any thing certainely: but meant to say simply and in a grosse manner thus: That which

*Thom. de Aquin. 5. part. quest. 78. article 5.*

which is here vnder the ſubſtance of bread, let it be what it can it is my body. And whereas ſome will withſtand this, ſaying, That the ſame is nothing elſe, but bread, till ſuch time as it be tranſubſtantiated or changed: vnto that he anſwereth, Not ſo. For this ſentence (ſayth he) is not fully concluded, till the laſt ſyllable, to wit, Vm, be pronounced. And therefore no iudgement can be giuen of the verity or falſitie, till ſuch time as the fiue words be fully pronounced. For then is ỹ matter firſt cleare, & the bread perfitly changed into the body of Chriſt.

*Vm*, the laſt ſyllable of theſe fiue words *Hoc eſt corpus meum.*

In this booke of the Trinitie *Richardus de ſancto Amore* ſayth, That theſe words, This is my body, is iuſt as much as to ſay thus, The thing, whereinto this bread and wine ſhall be changed, is my body. Other againe will ſay, that Chriſt did not by this word *Hoc*, This, meane the bread: but ſimply, the accidentes or qualites of the bread, to wit, The whitenes, The thickneſſe and the roundneſſe: and that theſe wordes, This is my body, is as much to ſay, as, My body is here hid Vnder the Accidents or qualities of the bread.

The

The holy Bishop Durandus is of another opinion, namely, That Iesus Christ did once consecrate, by his secret power, which is hid and vnknowne vnto vs, and not by power of these wordes. But yet should he (notwithstanding) after that haue set forth by the fiue words, the fourme and maner that men should vse to play this part of transubstantiation after him. Insomuch that the Priestes should now consecrate by another power and vertue, than Christ Iesus did. *Durandus.* reade the 16. chap. of the second part

Contrary to this, Comestor is of opinion, That Christ consecrated with the same wordes, but that he did first whisper them out secretely betweene the teeth, and so changed the bread into his body, and the wine into his blood: which being done, hee spake the same words alowde to his Apostles. *Comestor.*

Now let see what good heere you can brewe of this, and ioyne all these wise heades together, to trye which of them is the wisest of all, and who hath shot downe the Popingaye. Truely, for my part I beleeue neuer a one of them all. For the Catholike Doctours of our time haue beene forced now

againe

againe afreshe to fetch out of a corner, other new, and vengeance wise fetches and strange trickes wherwith to maintaine the matter & make it good against these Heretikes: and yet are not at this present agreed amongst themselues: neither can they tell wherupon to settle & ground themselues. For ỹ good Gardiner (a Goliah amongst the Catholikes) did set forth a great booke vpon this matter and hath found out many quicke wittie reasons, saying, That our Lord, when he spake these words, did meane a thing which is not to be found: and hee doth name it, *Individuum Vagum*, that is to say, A little incomprehensible winde, or moth, which flieth hence away in the ayre. In summe it is euen as much as a little nothing, hanging by a small silke threed. And then he saith further, That this word *Hoc*, must bee understood of such an *Individuum Vagum*, or flying moth.

Bishop *Gardiner* of *Winchester*.

I beleeue verily, that he hath drawne this out of Democritus well, who sayth: That trueth lay buried in a deepe hole: and so in the meane space doth teach for a verity, That there are many litle wauering things, alwayes shaking and flying

ing

ing in the ayre, which he doth call in Greeke Atomi signifying Individuum or Insecabile in Latine. And of these flying or wilde peeskens should the world by operation of it selfe, bee made & brought together. Which fantasie that good man Epicurus, and all Epicurists haue likewise followed, and stoutly defended. And euē so will our Gardiner likewise maintaine that this holy bread-god should be made of an Individuum Vagum, and that Christ knew well to speake of that matter: although the bakers might very well protest against that, & say, That they haue made it of good wheate-meale: yea, of the finest wheate-flower with dogges grease, and not of a wild peeske, which is no where to be found. But Ioannes de Louanio, that worthy & profound learned Magister noster, who hath long carried the wisedome of Louen in his head, that in the end his braine did ware feeble, and he starke mad, that man in his booke which he did write vpō this matter, saith, That herein chanced a great myracle, to wit, that the bread is no more bread: but that there doth remain onely the qualities of the bread hanging in

Gods bread is made of an *Individuum vagum* or wild peeske

in the ayre, without ground or bottome as if a Cow should hang vpon a Cherie tree: & that yet likewise there remaines amongst these qualities a perfit substance of Bread: so that it is still bread, and yet notwithstanding it is no bread.

In summe, you shall finde as many peares as plummes, yea, is no: and yea, Chickins eate hay, & with the horse turdes and good liuers figges are all one.

There are many both high and low speculations amongst our Doctours, who yet trauel continually (like Asses) to vndoe this knot, & yet cannot bring it to passe: For the deeper they wade in the matter, the more they are wrapped and entangled therein. For they perceiue very well, that it will not come to any good perfection, so that the Bread should become the very body of Christ: for that then it must needs follow, That the bread died for vs, and that a dead liuelesse creature should be our God and Sauiour: and yet would they very faine bring the matter to passe, so that they should seeme to sticke to the word of God: & yet for all that, maintaine & vp-

hold

hold their transubstantiation also. They doe well consider, that they cannot iustifie the words, vnlesse they doe expound them sacramentally, and figuratiuely, as the Heretikes doe, who make no great matter of vengeance wittie questions. But our Doctours & faithfull catholikes will neuer come to that bayte, they will rather spend both hide and hayre, than they will recant & giue ouer their opinion: yea it were also an eternall slaunder for our deare mother the holy church, and a meane whereby she should sustaine so great damage. For Transubstantiation is the very best fishpond & shambles ỹ belongeth to her kitchin: & therefore will she defend that with tooth & nayle, & in no wise suffer it to be plucked out of her hands. Wherefore it is no maruel, that our Doctours had rather, muster new myracles one vpon another, & make new & strange glosses neuer heard of before: yea, turne all topsie turuie, neither touching ỹ heauen nor the earth, & braule chide one against another like whores, knaues, & cutpurses, than they would consent & agree to bee such a spitefull displeasure to their entirely

entierly beloued mother ꝑ holy church of Rome, as to ioyne with ꝑ Heretikes her mortal enemies, to fetch out of Paul or out of ꝑ old Fathers, a sacramentall exposition ꝯ thereby to do iniurie to the worthy Transubstantiation. They are yet besides this, in great difference and dissentiō about many questions depending vpon the same matter: for they can not conceiue whereupon the qualities of the bread are founded or grounded, considering that it is no more bread: and then, that it cannot be said, that the body of Christ it selfe should bee round, white, sauoury, ꝯ weight, as bread: but whether this weight, this roundnes, and this colour remain hanging in the ayre without any prop, or that they are cleane cōsumed or where they remain. Item, when the offertory or Oste is broken, what is there broken, whether the accidēts ꝙ subst̄ãce of the bread, or ꝑ very body of Christ it self? Item, whether this trãnsubstãtiated body is so quickly gone when there cōmeth a Mouse or a Rat to gnaw vpon it, or when Mothes or Wormes doe breede in it? Thereof they dispute apace, whether the substance

These questiōs you shall haue in the writers of the Sentences vpon the first and 2. cap. of the 12. dist. and vpon the 1. cap. of the 13. dist. in the 4. booke of the Sentences.

Whether a Rat or a mouse doe eate the body of Christ?

kes of the bread doth then, when accidentes & qualities get him home again, or that he eats or receiue doe ground vpon nothing else, but onely vpon the accidents and qualities, without touching the bread. It is very true that a maister of the sentences, did leaue of this point very slenderly. For these are his words:

In the book of Sentences the 1 Cha. dist. 11

Verely it may well be said, that vnreasonable beastes dos not eate the body of Christ, although it seemeth they doe so: but then, what is it that the Mouse taketh or what is it that she eateth? That doth God know.

Yet notwithstanding, these other doctors which haue written vpon the booke of Sentences are not therwithall satisfied, but will yet haue a further consideration of the matter: especially considering that the glosse of Henricus de Vrimaria, written vpon that text, sayth thus: That the mouth of a Mouse is not so cleane, as the mouth of sinners: And all they generally doe teach, that the sinners doe without doubt eate the very body of Christ: Ergo Potlib.

A Mouse and sinner in the 1. chap. of the 9. dist. in the books of the Sentences.

Now besides this, yet can they not

ther all the words which they of themselues haue added, which are not written by the Euangelistes, or serue necessarily to Transubstantiation, or no? For Thomas de Aquino, will stoutly defend, That they are most necessary thereunto: & that without them the Tarte cannot be well baked. Now against this Bonauenture, and master Henricus de Gandauo, with diuers other writing upon the 4. Booke of the Sentences, say that these words serue onely to beautifie and set forth the other formelines sake, but it is needelesse for Scotus to write his opinion: considering that it cannot be certainely knowne, whether they be very needfull or no. And yet notwithstanding he doth conclude, that the priest is bound to say them, neither more nor lesse, as if they were most necessary to the framing or making of the Transubstantiation. And Guido de monte Rocherij doth flatly confesse, That hee knowes not what to say to the matter.

Wine with water transubstantiated.

When further they are in contention whether the water which they do mingle with the wine in the Chalice, is first changed into bloud, and after that into

that there should be two transubstantiations at once? Or that it is incontinent and by and by turned into blood, as well as the wine? And if it become blood, as appeareth it should, by the example of the two Gospels, of whom I spake before, by what power that can be so, seeing Christ did not meddle with any water, nor the Euangelistes doe not write any thing thereof? And then, if the Priest should put more water into it, than wine, (which they doe not gladly, or willingly:) whether then the transubstantiation should take full effect, or that it would stay, for doubt of drowning in the water?

This question you shall haue in the writers of the Sentences, in the 5. chap. the 11. dist. in the 4. booke.

Item, if by chance, after that the wine be consecrated & turned into blood one should put into the Chalice as much more wine, whether then the first wine should be no more blood, but become wine again, or that it should be blood and wine mingled together: either that it should altogether be turned into blood? Item whether a Priest may say and serue masse with vinegre, or verjuice, or salt water, or whether for need hiberne and together & the host (after the fine

Looke in the booke called *Encomiodon sacerdotum*, in the 3. chap. *De sacramento Eucharistiæ*.

words spoken, and all parts of the
substantiation well plaied) could
affoord as well as the same,
being but a fine substance to
them if there were no fruit
ries, Lilies, or singing Quires, and
on the Altar, & that the Priest could
no better then in mans, and so
twelue, and vpon that intent pro-
nounce the fiue words, thinking
there were but twelue therein, &
the Priest should be consecrate
transubstantiated, considering
intent & meaning of the Priest is
lye necessary to ꝯ transubstantiation
that neuer one of them should
substantiated, considering that
hath as much deuotion as the other
neuer one of them vnderstand
Priest thinketh otherwise, that
vnderstand and the
transubstantiation indifferently
words aforesaid, dolphins and
whales are yet deuoure
that the vineyards, fields
deuotion of the Priest could
[illegible]

of four maisters of Louen, and are sometimes occasiõ that they muſt drink two or three quartes of wine the more, and sometimes be so drunk, ỹ they fall from the bench, & catch a red nose: yea sometime that they dispute the haire from their heads, through ỹ great zeale wherẽ they are warmed, wherbythey often fal into drunken diseases, & sometime into Diuritïes, whereof diuerse of them die: & so the church of Rome hath faile of her best pillars. And yet for all this, as concerning ỹ highest & most principall article of transubstantiation, they all dance after one pipe, and agree all well in one, as Herod and Pilate. And as touching the rest, they remit that to God, to take care for, for after that they have brought forth many cũning tricks, and dark subtile speculations, & brauled about those a long time, and in *Vtramque partem* that is to say, pro & con, to & fro, haue reasoned on both sides *Magistraliter*, that is, Masterly inough. In the 4. bookes of the sentences in the before named dist.

An ỹ end they make this conclusion, *Sed quamodo hoc fit, nescio, Deum scire* is, I cannot tell what to say to the matter, I cannot conceiue how that may

come to passe, God knoweth all: And yet notwithstanding, they doe alway conclude this to be an article of the faith, whereof no man must doubt. For our deare mother ȳ holy church will haue it so. And yet in the mean space, for ȳ better stay of deuout conscience, and some thing to establish these great doubts, they haue ioyntly found out a new practise to prop up their generall building of transubstantiō, to wit, first, a great beame which they call Concomitantia: and then a long rib, called, The stedfast intention of the holy Church: wherewith they doe so strongly prop up this building, that not only Christs body, but the whole Godhead may stand vpon it without falling. And if it were so, ȳ the priest did dreame & had no regard to his masse: yet haue they a remedie for that. For the good intent of the holy church, is so sure, & vnremoueable, that the intent of the priest is not greatly to be accounted of, but may wel inough go walk abroad, & see if there be any good cheere toward, and that his maid keep good rule at home, which is a iolly matter. For otherwise if the priest were yet halfe drunk to good cheere the

Whether a Priest being halfe drunken, yea in a dreame, can make the body of Christ, &c.

Euen

...before, or that his maide had cha-
...him, or ẏ but only a fly did come & sit
...his nose, he might perhaps therby
...get his good intent, euen as he was
...speaking the holy words, & then should
...not ẏ bread become a God: which were a
...perilous matter. For the simple people
...should then pray to a peece of bread, in
...place of their God & creator. Wherefore
...cometh ẏ holy church now in for a helpe
...and doth set forth for a perfect article of
...our faith, that it is likewise sufficiẽt for
...euery one to beleeue whatsoeuer ẏ church
...beleeues, although they know not what
...it is. And again it is sufficient ẏ the holy
...church haue generally a perfect determi-
...nation ẏ whersoeuer masse is done there
...is the bread changed into God, although
...it were so that ẏ priest did think only vp-
...on his maid, or on his kitchen. In sume,
...there is not a hole but the hellish church
...hath a peg to stop it withal, she can turne
...euery thing to the best: so that there is
...no more difficultie. And if the Doctors
...and Licentiates do chide & brall among
...themselues, that makes no great mat-
...ter: we ought to commit al these weigh-
...tie causes, to the iudgement of the holy

*Guido dumont. Rocheri.*

...the Church, and must simply ...inuincibly beleeue. That as soone as the ...sacred wordes are spoken, that which the ...Priest hath in his handes, is turned into ...Christ, for to the be what he will, either ve...ry bread or the accidentes of bread, or an ...[illegible] that is, a vile vesell. ...That is no matter at all to vs, it is suffi...cient that we know it is our God, which ...we must pray vnto in the Masse. For the ...text is plaine: This is my body, there ...nedes no glose vpon it. And although it ...be so, that all the Doctours of Louen, of ...Paris, & of Colen, cannot vnderstand it, yet ...it is sufficient vnto vs, that we haue fetcht ...our transubstantiation out of it, and set it ...forth wreuedably. Although we haue yet ...many mo other plaine textes whereby to ...defend it, which are very plentifully set ...forth by the worshipfull Eckius, & other ...worthy pillars of the holy Catholike ...church as specially that which is written ...in Jeremy, That when the vngodly Iewish ...Priests and false Propheres went about to ...bring Ieremie to death, because hee did ...earnestly condemne their vngodlinesse, they ...sayd thus one to an other: Let vs marre ...his breade with woode, or let vs destory the

fruite

should gether with the tree, and roote him out of the kingdome of the liuing. For this now hath our deare Mother the holy church turned for the boll vnto our masse priests, as though they had holden this Councel together, and said: Mittamus lignum in panem eius, that is to say, Let vs cast wood into his bread, vnderstanding thereby, that they will counterfeit (in their masse) the passion and death of Iesu Christ, who suffered vpon the Crosse, with a peece of bread. And to this end doe they cause these words to be song yerely in the passion whereupon she hath resolutely concluded. That the bread is changed into the very body of Christ Iesus: as is to be seene in the foresaid booke of Eckius, & of other stout Champions of the Romish church. Yea and likewise to proue that this transubstantiation is neither so wonderful, nor vnnaturall, as the Heretikes, exclaime that doth Eckius teach out of the Scripture, where the Diuel said to Christ: If thou be the sonne of God, commaund that these stones be made bread. Consider now is not that a plaine declaration, where-to no answere is to be made? And by Iere. 11.12.

Mat. 4.31.

this

this it is well to be thought, that the diuell would gladly haue had a masse in the wildernesse, but onely that it could not be for lacke of bread. And this may possibly be the cause, wherefore our mother ꝑ holy church doth (upon al the altars, & in al the bookes, where this story is in hand & dealt withall) cloth the diuel in a friers cowle, to ꝑ end men may know, ꝑ he was an holy Heremit, or an Anker, which did very deuoutly say masse in the wildernesse, and therefore doth looke out so masselike. But when he saw he did lacke bread, thē he sought & made meanes to our Lord, to see if hee would erect a new transubstantiation. And now, because this temptation of the Diuel is in the Hebrew tongue called Massah (as is before rehearsed) therefore it is not to be thought vnlike, that our masse hath thereof borrowed her name. For as Satan said: Command that these stones be made bread: so say the Priests in their masse: Command that this bread be made a body or flesh.

The diuell did Masse in the wildernesse.

Massah is Missa

Wherein the Priests are something more likerish than their master was: for that they wil not be contented with dry bread

bread: but that hath his vnderstanding & meaning. Howbeit thus much it is inferred, That our deare mother the holy church, hath out of this Mallah, or temptation of the diuel, very strongly established her Translubstantiation.

## The vi. Chapter.

*Establishing the sufficiencie of the Sacrament vnder the substance of bread alone.*

WE haue hetherto set forth, that the holy church of Rome hath directly against the commandement of Christ, against the vse of the Apostles, & against the long continued custome and maner of the primitiue church cõmanded, That the Lay people should not receiue the sacrament of the Lords Supper, but vnder one kind only, to wit, of the bread: as it is plainly set forthin the decree at ỹ councel of Costance, here before declared. But now because it shall not seeme that shee hath much a doe to wrest a text or twaine of the Scripture and to bring them in to serue her turne, she doth therfore alleadge here manifest texts, wherwith she hath set all things neate, fine, and in perfect frame.

To

This word being thus alledged by Eckius in his manuel in the 6. chap. of John. and all wha soeuer is betweene both of the drinking of his blood, he hath left in the penne.

To begin withall, it is written in the 6. of Iohn. This is that bread which commeth from heauen, that not which eateth thereof should not die. I am the liuing bread which came downe from heauen: if any man eate of this bread, he shall liue for euer. And the bread that I will giue, is my flesh, which I will giue for the life of the world, &c.

Note here, now doth he meddle but with the bread, saith Eckius? Ergo the Lay people need not the Wine. That sounds as wel, as if a man should make this argument. Christ saith in the xv. Iohn, I am the true Vine, you are the branches, &c. Here he speakes onely of the Vine, and not of the bread. Ergo the Lay people need not receiue the Sacrament vnder the substance of bread, but onely vnder the substance of a vine. Is not this very well reasoned, to catch the Heretikes in a trap? After that we read, that Christ was knowen in Emaus vnto two of his disciples, by breaking of bread: and there is not one word of drinking: Ergo the Lay people may not drinke out of the Chalice. And why may not one thinke that Christ should not there haue ministred a sa-

Iohn 15. 1. 5.

Luke 24. 30. 31

sacrament (as the Heretikes will say) but it is a fact for our deare mother the holy church hath determined other wise, declaring that she did minister the Sacrament two times, once at Hierusalem, to the Priests, at his last supper: and another time at Emaus, for the laie people, after his resurrection. And although (I doe not deny) What these two disciples were Cardinals, and not laie men, as Eckius indeed doth finely maintaine in a certaine place: yet what is that to the purpose? Did you neuer see Cardinals that were no priests? That is no newes. There are holy dayes yeares but yong apples, & fie, they crept out of the shelles. And when all this is said, there is no where to be read, that these two disciples did receiue any ornaments, or priestly habite or cognisance: Againe, shall they make vs believe, that people doth not pray, when as the Priest readeth, Giue vs this day our daily bread, & we do not speake of any thing, but for the which we should pray before we drink or eate: yea the commandement of S. Paul, although we are bidden to pray continually, do not let vs but that we may eate and drinke, yet notwithstanding are not content with our bread

In his manuel of Enchiridion loc. rum communium, in the cap. of Cardinals, ther he saith that 27. of Christes disciples were all Cardinals.

Looke in the foresaid booke of Eckius, and vpon other Catholikes which doe found vpon this argument

bread: that cannot serue the turne. For the priests must needes haue some prerogatiue, because they are the beloued children of our mother the holy church. Fourthly, Luke in the Actes of ỹ Apostles writeth: That those which beleeued, continued in the Apostles doctrine & fellowship, and in breaking of bread, and in prayer: which streight way after hee setteth out more amply, saying: And sold their possessions and goods, and parted them to al men, as euery man had neede. And they continued dayly with one accorde in the temple and brake bread in euery house, and did eate their meate together with gladnesse and singlenesse of heart, praising God. Out of this doth our deare mother the holy church conclude, ỹ the cup ought not to be ministred vnto the Laypeople in ỹ supper of the Lord, because that here is no mention made of wine, but only of Bread. For although in many other places of holy Scripture, all kinds of meats & drinks are vnderstood vnder the name of bread and eating: yet that cannot take place here, considering that our deare Mother the holy Church hath otherwise interpreted the same. And Paul hath directly written

Act. 2. 42.

Act. 2. 45. 46.

written, That all men should esteeme the Apostles & Preachers as Ministers of Christ and disposers of the secrets of God. For out of this doth our deare mother the holy church teach, That the priests are to be resembled to God, & are mediators betweene God and the people, & so by this meanes may freely change or alter the sacraments, as they shal think good. Is not this a subtill and double dealing with the scripture? Wherefore then do these Heretiks say that wee haue no Scriptures wherewith to defend this our doing, whereas we bring in facts full of scripture, as all men may see.

And then, touching that they wil beate us with our owne rod, saying, That the Church her selfe hath alwayes done otherwise, as may appeare out of the ancient Fathers, Councelles, & Canons, wee care not a point for that, we hang that on the Hatch. For all that is past and gone, the world is now in an other state thē it was then. For in those daies they were for ỹ most part all ready to shed their blood for the Christian belefe. And for that cause they did drink the blood of Christ, as the Catholike

I Cor. 4. 8.

This is set forth by the other Barnard of Lutzenburgh, to this end, with the argumenting in the register of Heretiks in the 12. part of the 4 booke.

Doctors

This is written by the foretold Barnard Professor of diuinity in the same place before written.

Doctours haue written, according to the doctrine of Cyprianus, saying, how can they shed their owne blood for Christs sake, if they doe not drinke of Christs blood?

*Cyprianus in his 2 epistle and 2. booke written to Cæcilius.*

But now there is no more tydings of those matters: for the holy Church of Rome will not lose one drop of her blood considering that shee hath enough to do for ỹ defence of the holy Catholike faith to shed the blood of ỹ Lutherans and Caluinists like water in the Stræetes. And therefore it is not any more needfull that the Lay people should drinke the blood of Christ out of the Chalice vnder the substãce of wine. They can digest it well ynough raw, as it was shed out of the body of Christ Iesus: yet for al that, the Priests haue this aduantage, that they may drinke the blood of Christ in waies. And yet is not ỹ blood of Christ in the Sacrament, taken quite away from the Lay people. For when they doe eate the whole body, with flesh and bones, it is certaine, that they eate in the blood withall. For the holy man Bonauenture doth make mention of a certaine miracle, of one which would not beleeue that there was any

*Psal. 72. 1.*

*Dist. 4. quæst. 2.*

blood

blod in the holy Oft, or singing bread, vsed in the holy masse, and sudenly there came blod rūning out. And likewise Alexander de Ales doth declare, ỹ vpon a time when the people would haue receiued the sacrament vnder both kindes, there was sudenly before thē a platter full of blod, whereof the good deuout people being marueilously abashed, were glad to content thēselues wt the one. And that ỹ blod (vndoubtedly) is with the body we haue here before by many other miracles declared sufficiently proued. Therfore haue the Lay people no occasion to complain, as though the blod of Christ were denied them: for euen the Priests themselues are cōtented with one kind, on ỹ good Friday next after the shire Thursday whē they haue had their sops in good Bastard or Romnay. For then the next day, being good Friday, they sing a dry masse, & keep a Mouses banket, as well as the Lay people doe at Easter. Before time likewise, in the Iewish Church the Lay people had no part of the drinke offerings, but the Priests onely. For although that Chrysostome saith, touching this matter, that this is now chaunged

*Eckius in his Manuel or Enchiridion locorū.*

*Eckius* and *Bernardus* in the places before spoken of and named.

A dry masse on good Friday.

In the 18. Homily or sermon vpon the 2. Epist. to the Corinthians.

ged, and that in this Sacrament the Lay people must enioy the like meat and drink as the Priests doe, so as now the one hath no more aduantage than the other, as they had in the old Law: yet cannot the saying of Chrysostom any thing serue in this place. For against Chrysostom they will set brother Bernard of Luxenburgh, professour in Theologie, and Iohn Eckius, with all other good Catholike writers of our time, who haue otherwise written & determined of this matter. And as touching that which the Huguenotes doe alledge out of Paul, yea, out of Iesus Christ himselfe, saying: That Paul did command all Christian people to doe according as Christ had ordained, and as Christ had sayd: Drinke all of this: Wee doe answer to that, that this was only a simple permission, and not a speciall commandement as he saith in another place. Destroy this temple, and I will build it vp againe within three dayes: for that is no commandement, but only a permi I on - as if hee sayd; If it be so indeed, that you will destroy this temple of my body, I will not forbid you, but I will build it vp againe, &c. In like manner doth our mother the holy Church say, that these words, Drinke you all of this: And,

*Chrysost.*

*This is the answer of the before written Bernar. brought vpon this place*

As often as you shall do this, you shall declare the death of the Lord: These words are thus to be vnderstood, as though he had sayd: I do not will you Lay people to do so, but the Priests only: notwithstanding, if you will doe it, and that the Priests are contented withall, I will not then be against it. Thus you see the game is wonne. Now let vs to another matter, tending to the like end.

## The vii. Chapter:

*Which doth treat of full satisfaction for sinne: of the deserts of good workes: also of the merits of Christs passion, and of Iustification: of the difference betweene mortall sinnes and veniall sins, of the assured hope of saluation.*

NOw, seeing that we haue sufficiently spoken of the holy Masse, & the Sacrament of the Altar, and that our mother the holy Church of Rome doth moreouer teach and set forth for an article of y faith, That we by dessert hearing a Masse, and receiuing the Sacrament, may make full amends for our offences & sufficiently satisfie for our sins: therefore it is now very necessary, Of merits and Iustification.

that we something treate of satisfaction for sins, and of deserning by good workes, the rather, because the heretiks do with their Scriptures so trouble vs, touching this point, as they turne both the spit & the rost meat into the ashes: in so much that we shall lose both the sheepe and the fleece, if we suffer this to be so plucked from vs. And therefore it is necessary to put al good catholike children in remembrance, that in no wise they do giue any eare to the heretiks touching this point for feare least thereby they should bee brought out of the right way, and so by receiuing their goodly reasons & multitude of Scriptures, be perswaded from their due obedience to the holy church of Rome. And to the end that euery man should be warned, and not by negligence suddenly taken in a trap, therfore shal I set out (something more at large) their meaning touching this point, to the end that euery one may see, whether our deare mother the holy church haue not iust occasion so bitterly to curse and banish their doctrine.

Then, to begin withall, they do take vpon them to defend and maintaine by Scrip-

scripture, That all sinnes are deadly and mortall, because that sinne is the breaking of Gods commandements, as Saint Iohn saith: And That whosoeuer doth not obserue all, whatsoeuer God hath commanded in his Law, is accursed. For Saint Iames doth witnes, That whosoeuer transgresseth in one point of the Law, is guilty in the whole considering that the same God which commanded the one, did also command the other. Insomuch that all those which commit sinne, are through sinne alienated and estranged from the life which is onely to be had at the hand of God, and so must fall into the hand of death, seeing that The recompence of sinne is death, according to the saying of Saint Paul, whereby all men (without any exception) which are vnder sinne, are likewise vnder the bondage of eternall malediction, death, and damnation: considering that all haue sinned and are fallen away from that life which is of God, into his wrath, and doe thereby become (if the speciall mercy of God were not) the children of wrath, of cursing, & of death: yea and iustly may bee called the very enemies of God. Out of this they conclude,

All sinnes are deadly sins. 1 Iohn 3.4.
Deut. 27.26. Gal. 3.10
Iam. 1.10.
Eph. 4.18. Col. 1.21. Rom. 5.12. 2 Cor. 15.56.
Rom. 6.23.
Rom. 3.8.9.10. 11.12.22. Rom. 5.2. Gal 3.21.
Eph. 2.3. Gal 1.3. Eph. 1.5. Col. 1.21

That in the wide worlde there is no meane, nor counsell to be found for the payment and accomplishment of our satisfaction, but that all must be discharged to the vttermost farthing: which is as much to say, that all people are vnder the eternall wrath, curse, and damnation of God considering that the sentence of God being once pronounced must endure for euer: and a man being dead, and once taken away from life, can neuer restore himselfe againe to life. And thus (say they) there is no more to be said, but al flesh are debters vnto God. But hereby is the mercy of God made manifest, that the punishment of our sins is layd upon our Sauiour Iesus Christ, the vnspotted lambe of God: that he hath suffered for vs and taken upon him our sins: that he, being become man, and hauing put on our nature, hath born the burden of this curse, this wrath of God, this death, and this hell and damnation, and through his diuine and eternall power (for that he also was the only Sonne of God, yea euen God himselfe, & the very author and welspring of eternal life) hath ouercome and clearly taken away the

Rom 10.23.
Ephe.5.16.
Rom 3.18.
Iohn 1.29.
1 Pet.1.19.
Esa 53.5.
1 Pet.2.24.
Esa.53.4.
5,6,7.
Gal.4.4.
Gal.3,17.
1 Cor.5.21.
Act 2.24.
1 Pet.3.18.
Col.1.15.16.
Iohn 1.22.
Iohn 1.4.
Iohn3.15.16.
18,36,4,14,5.
24,6,35,40,
7,38.
Rom 3.22.
26,28,30,4,5,
24.5.2.
Gal.2.16,17,
20.3.through-
ly 5.6.
Phil.3.9.
Col.1.12,23.
Rom.3.24.
Ephe.2.8,9.
Rom.4.4.
1 Tim.1.9.
Tit.3.5.

the same, and hath freely and without desert, by his meere mercy, giuen vnto all those which doe faithfully beleeue in him, life and iustification. Insomuch that they now, in the person of Iesus Christ, as partakers of his Body, boldly appeare before the Diuine Maiestie of GOD being assured, that GOD is their good, mercifull, and most louing Father: and doth no more charge them with the burden of their sinnes, but most mercifully forgiueth them their olde and odde debts, and pardoneth them of the punishment which they haue deserued, not through any of their good workes, merits, or deserts, but through the power of the merites and deserts of our Sauior Iesus Christ, who hath made restitution for that which he neuer had: and hath not only taken vpon him to discharge our debts, but also to suffer our punishment, & hath borne the same wholly in his owne person: so that he is iustly called Our ransome, Our Pastour, Our pledge, Our full satisfaction, and the costly price of our saluation, without whom there is no saluation or ransome, nor redemption in

Eph 3.12. Rom.5.1,8,11. 3?,3?,34. Heb.10.22. Rom.2.16. Gal.3.6.7. 1 Iohn 4.19. Esay 49.15. Rom 4.7,8. 2 Cor.5 19. Rom.3.25,4.7. Luke 1.77. Col.1.14. Heb 8 12. Esay 43.25. Ezech 36.22. Psal.103.12. Esay 43.25. Ezech.36.12. Ier.31.34. 1 Iohn 2.2. 2 Pet.1.19 Psal.99.5. Esay 53.5. 1 Tim.2 5. 1 Iohn 2.2. 1 Cor 6.20. Rom 1.33. Act 4.12. Colos 2.10.

the world. And therefore say they, That whosoeuer will begin to account or reckon with God anew, and make satisfaction or payment vnto him, whether in whole, or in part, of that which they are indebted vnto him, those are wholly quit of Gods mercy, and binde themselues soule and body to the full obseruing of the law, and doe clearely take away and renounce (as much as appertaineth vnto them) ỹ merits of Christ: notwithstanding that by the iust iudgement of God ỹ sinne is so abhominable, that it cannot by any means be recompenced, or fully satisfied, but onely by eternall death and damnation, or else by the sweet and most precious offering of the body and blood of Iesus Christ, which is (before God the Father) a sufficient satisfaction and remission for the sinnes of all those that haue their full trust and confidence therein. And also they acknowledge, That God doth in the meane space correct his children in this world, and prooueth their faith by many and diuers troubles, crosses, and afflictions: partly, for that they shall learne to know very well their misery

Gal. 5. 2. 3. 4.

Rom 8. 55. Heb 9. 24 and 10. 12. 1 Pet. 1. 7.

1 Pet. 5. 6. and 4. 12. Heb 12. 5, 6, 7. Psal. 30 7, 8.

and

and calamity, and thereby be prouoked the rather spædily to flee to his mercy for succour: partly, that thereby they may become like vnto their master and head Christ Iesus: and with him die from sinne, and rise vp in newnesse of life, and hereafter liue and raigne with him eternally: but they will in no wise consent, that these troubles, crosses, and afflictions, should serue any thing for satisfaction or remission of sinne that not so much as for the least sinne that can be thought vpon. And likewise they clærely dissent and dissagree from vs, saying: That all the good workes that any man can doe, during all his life, cannot serue him to any purpose for the remission of the least sinne that euer he committed: considering that all men (without exception) are of mere duety bound to obey God, to loue him withall their hearts, with all their might, with all their power, in body and soule, with thanks, and all that lyeth in them and to loue their neighbours as themselues, in such manner, as though they had accomplished all this (which is impossible for any man to doe, for that we

1 Cor. 11. 31. Rom. 5. 3. 4. Heb. 12. 9. Colos. 1. 24. Rom. 8. 17. 28. 2 Tim. 1. 8. Mat. 22. 23. Mar. 12. 29.

Gal. 2. 10. 1 Cor. 8. 4. 6. Rom. 2. 9. 10. 11. 1922.

Rom.5.12,17. 19. Luke 17.10. Rom.8.7. Gen.6.5,8,21. Iohn 3.6.

we are dead in Adam, and that all the thoughts of mans heart, and all the conceits of his mind are meere mischiefe & malice against God, euen frō the beginning (in so much that they should yet remaine vnprofitable seruants, and should haue don no more then they of very duty were bound to do:) So far doth it differ if they should be able thereby to satisfie God, & make amends for any such offences, as they heretofore haue committed. For if they should come in reckoning by

Rom.4.4.11.6

workes thē we must make a perfect reckoning & not half a reckoning (say they) otherwise workes were no workes: but contrariwise, when men do seek for mercy, & not for iustice, then must they (wt

Phi.3.7,8. Gal.15.16.

Paul) forsake all their workes: all their righteousnes, their holines, & all whatsoeuer they haue done, and account the same as nothing to obtaine iustification by faith, through Gods mercy: for otherwise

Rom.11.6.

mercy were no mercy. And after this they proceed no further, & conclude in this forme and manner.

Gal.2.16,3, 11,12. Rom.10.5. Esay 1.1,2,58.

Now seeing God will not accept any iustification by those workes which he himselfe commanded in his law, how much lesse will he

he accept these works which other men haue deuised, and fetched out of their owne heads, which hee neuer commanded? As to hearing of Masse, to run from one Church to another, to trudge from one altar to another, to goe on Pilgrimage, to weare haire-cloath, to whippe themselues, to pull a Fryers hood ouer their head, to make vowes, which God neuer allowed, with such other like workes, which the holy Church doth esteeme for very meritorius, and calleth them *Opera supererogationis*, That is to say, Superfluous workes, for that God neuer commanded them: and therefore men may hereby doe more then they are of duty bound to do. These (say they) shall not onely be vnacceptable before God for good payment, but shall rather bee esteemed for false coyne yea, be imputed for very slandering and blaspheming of God, and for a flatte forsaking and despising of the shedding of the blood of Iesus Christ.

Ier. 7. 12, 13, 14, 9, 13, 14, 10, 8, 18, 22.

Workes of the Catholikes.

O what a matter is this! O helpe blessed Ladie of the seuen Okes! Help Saint Lewen, S. Rombold, Saint Iames of Compostel, with al your scallop shels, and pilgrim staues: helpe all you sweet men and women Saints, whose relikes

Esay. 1. 15. as before.

r elikes are deuoutly prayed vnto by our deare mother. How can it be that shee should be so ouerseene: should then all good catholikes haue hitherto reckoned, and still doe reckon without their hoste? should our fore-fathers haue deserued none otherwise by building Cloysters, Abbies, trentals, masses, and such like deuotions? should all that be lost? O no, I defie that. We will rather forsake the whole Scripture, Peter and Paul, with the whole rabble of them then that such a slander should rise & take place in the holy catholike, apostolike, popish church of Rome. For if that were so, then should all our decrees & decretals, all our Sentenses & Sententiaries, all orders & ordinances, old customs, vsages, priuiledges, & old proceedings of the holy church, all masses with the appurtenances, all priests & priestly doings, & so one diuell with another bee cleane ouerthrowne. And then it must needs follow, that the Lutherans, Zwinglians and Caluinists, shall yet againe beare the swing, and all the shorne swarme of holy shauelings, with all the Sophisters and Theologians of Louen, withal the new Bishops, Abbots

Monks

Monks & Prelats, giue place. To what purpose then (I pray you) should the D. of Alba with his Spaniardes serue, hauing taken so troublesome a iourny upon him, to stand the Bishops in steade of Sargeants & hangmen: and to set up the ruined Romish church in her authoritie againe? O no, no, we will neuer be giuen to vnderstand & beleeue, that the Scripture doth teach this: for otherwise the scriptures must be heretical, and directly against the holy church: and then should the scriptures haue deserued to be burnt as well as the Huguenotes. Well, surely our Doctors of Louen haue likewise perused the scripture, & our new Bishops doe daily reade their seruice and Masse booke, at least when they haue leasure: but they find not this written there: & therefore it is to be thought, that either the heretikes haue other Epistles & Gospels, then is written in our Masse booke, and read in the Church: or there is more malt in the mill, then the miller will be a knowne of. For although our mother the holy Church is content to grant the heretikes, that Christ is our right redeemer, & hath sufficiently satisfied for our sinnes

sins) because it shall not seem they haue vtterly forsaken Christ, and thrust him out of his seat) yet is not that so to be vnderstood, that he only must be taken for our full ransome & satisfaction, or that he should haue fully made our peace with God the Father, through the offering vp of his body and blod: so as we should now through his merits, be esteemed for righteous, & the children of God & haue an assured beliefe, that God hath (for his sake) forgiuen vs all our sins, and is to vs a good and louing father (as these heretikes wil needs proue by their Bible.) No, no, it will not go so easily to worke: we must go other wise to worke: we our selues must pay our debts with our own mony, & satisfie God sufficiently for our sinnes, or other wise all would be naught. For it doth not become the mercy of God (saith the councell of Trent) that hee should forgiue vs our debts for nothing without any former satisfaction. And although it be so, that Paul doth take on him to defend, that Abraham hath no iust occasion to presume of himselfe, before God of any deserts or former works: yea, & saith, That he that worketh not, but doth stedfastly beleeue

In the 24. session, *de satisfactionis necessitate, &c, Cap. 2.*

These are the proper words of Paul to the Romans in the 4. cha. 2, 3, 6, 7

beleeue in him that doth iustifie the vngodly: to him is his beliefe for righteousnesse. Dauid also saith, touching the iustification of those to whom God doth impute righteousnesse, without any workes, by these words: Blessed are they whose vnrighteousnesse is forgiuen, & whose sinnes are couered. Blessed is that man to whom God imputeth not sin: yet that holy Ghost of ỹ councell of Trent hath concluded the contrary, saying thus: VVhosoeuer will defend & maintaine, that the vngodly are iustified by faith only, and that for the obtaining of Gods mercy, his workes are not needfull, let him be accursed. And our Doctours of Louen haue once for all acknowledged and iudged, That God may not impute righteousnesse to any man through faith, vnles hee be righteous of himselfe. For consider this is the confusion of the worshipful & profound learned Magistri nostri, Ioice Rauenstein of Thiele, in his Booke which he not a while agoe did write against the Lutherans of Anewerp.

These are the very words of the councell of Trent the 6. session. can. de iustificatione.

In the booke called *Confessiones siue Doctrina quam nuper edita est a ministris ecclesiæ Antwerp.* Imprinted at Louen per Petrum Sanguam. 1567. and is written in the 24. leafe.

This pretended righteousnesse (saith he) doth tend first against naturall reason: for it cannot stand with any naturall reason, that one which had no wisedome in his head, should

should yet notwithstanding bee called wise, either else righteous, who hath no inward righteousnesse in himselfe.

Secondarily, it is slaunderous against the holy Ghost, who hath testified and witnessed of many men in the Scripture, that they were righteous before God: and so should the holy Ghost bee attached for false witnesse.

Thirdly, it doth differ from the doctrine of the Catholike fathers.

Consider now, here we haue a cleare iudgement and irreuocable sentence: whereupon it must rest. That Paul hath spoken amisse, in saying: that God doth ascribe righteousnes to the vngodly without any woorks. For, what is ỹ meaning of this ascribing or alowing? Our sharp witted *Magistri nostri* of Louen cannot by their naturall reasons, nor with all their Syllogismes, Quodlibets, nor other speculations, conceiue the same: no nor wil permit ỹ God should impute righteousnes, or yet couer sinnes through the merits of Christ, to one that were not righteous of himselfe by deeds, and that had sufficiently satisfied for his sins by his deedes: so ỹ God is not licenced to name things

that

that are not, as though they were, as Paul ascribes vnto him: or to decke vs with a righteousnesse and obedience which we haue not deserued our selues: our deare mother the holy Church of Rome doth esteeme it for a foolishnesse, vntowardnesse, and blasphemy against God, that Christ only should be our wisdome, our righteousnesse, our holines, & our onely redemption. She will haue it, that we shall euen of our selues, and by our selues, haue our owne wisedome, righteousnesse, holinesse, and redemption before god at least, if we will be esteemed for righteous. She doth esteeme it for a foolish and faithlesse trust, that one should trust to the righteousnes, of any other than himselfe. She will haue it that euery one shall be iustified by his owne righteousnesse, and by his owne merites, and therswithall satisfie & pay all the sinnes and offences, wherewith he may be by any meanes iustly burdened. It is true, That Original sinne hath some preheminence, & that it may not be tryed to the vttermost point. For notwithstanding that original sinne, is which makes vs the childre of wrath. Rom. 4. 17. Rom. 5. & 2. 17. 18.

1 Cor. 15. 21. Eph. 2. 1.

and brings vs to death, yet will our mother the holy church stay a little, & pale in Gods determination, and perswade the best betwixt both saying, That it doth not well become the righteousnesse of God, that he should deale with those which before baptisme haue (through negligence) fallen into sinne, in the same manner, as with those which after baptisme haue willingly and wittingly defiled the Temple of God, and made sad the holy Ghost.

They are the words of the Councell of Trent. in the 7 sess. tit. de satisfactionis necessitate & fructu. cap 8.

She doth plainely acknowledge, that euē at the first houre of their birth, they haue deserued death, and are fallen into the curse and wrath of God: yet for all that, she wil take vpon her to be a meane betweene parties at variance, and be like vnto Butter which bettereth all things, and therfore wil haue this hold, That God as touching originall sinne, shall be satisfied by washing away the same by baptisme, not receiuing or requiring any other satisfaction or ransome for that matter, and for this hath she also named Baptisme, The first planke whereby wee are saued in our shipwrack. But I assure you, as touching all other sinnes, she doth sing vs a newe song as followeth:

*Si quis dixerit, peccata omnia, quæ post baptismum fiunt, sola recordatione & fide susceptæ baptismi, vel dimitti, vel venalia fieri, Anathema sit*: That is to say. Who soeuer will maintaine, that all sinnes committed after baptisme, should either be forgiuen or at least may be forgiuen onely through faith and power of baptisme, let him be accursed. In the 7. session at the councell of Trent de bapt. can. 10. Sinnes committed after baptisme.

Heere you may see now, that this planke alone is to weake, to beare vs out of the water, so that baptisme is not (in any wise) the Lauer or bath of those that are borne anew, wherein Christ should haue purged and cleane washed his spouse, that she might become without spot or wrinckle, as Paul goeth about to teach: but onely forsomuch as doth appertaine to the first spot wherwith we are borne, and no further. Neither is now any more a baptisme of cõuersiõ & penance, as it was in the Apostles time. For ỹ holy fathers assembled in the councel of Trent, haue accursed all those ỹ shal cal it a Lauer or bath, & Sacrament of conuersiõ & repentance. And therefore haue they prouided an other plank for vs, wherwith we may swime out of this water (as lustily ẅ a couple

Tit. 3. 5. Ephe. 5. 26. Mat 3. 11. Mar. 1. 4. Luke. 3. 3. Act. 13. 24. 19. 4. Rom. 6. 3. In the 14. session, can 2 de sacramentis panitentia.

of hogges bladders:) to wit, the Tree of penance, consisting of three branches: namely, *Confessio* that is, Shrift, *Contritio*, that is, Heartes sorrow: and *Satisfactio*, that is Full satisfaction, & a plenarie paiment for our sinnes. For this is the S. Christopher that can carry vs ouer the Sea: and through this shal we receiue once at our Baptisme the garment of innocencie, & being afterwards bespotted with sinne, wash the same off againe, and bring all into the right way. Therefore it will be said, according to the vnderstanding of our deare mother the holy church, as many holy catholike Champions haue both said and written, That Christ hath made full satisfaction for Original sinne, and hath fed vs when we could not yet flye: but now that our fethers are full growne we must flie of our selues out of the nest, & help our selues: That is to be vnderstood. Wee must from henceforth satisfie and sufficiently recompence for all our sinnes our owne selues. For this is the opinion and meaning of many holy Champions and Pillars of the holy church of Rome, as doth euidently appeare by the before-written example of the two Pil-

In the 4. canon of the same session and in the booke of Sentences, lib 3. dist. 4.

lers

lers. But yet notwithstanding, when all is well considered, this is not yet the very right tune and harmonious noyce which the holy Church commonly useth in this daunce: for out of this might follow, That God should impute righteousnesse to those which are not righteous in themselues: and through Christs merits, and for his sake, forgiuen sinnes without any other satisfaction. I tell you, our mother the holy Church will not meddle with this pretended righteousnesse: She will not remaine in Gods debt, but will cleere the score, and cut off all the nickes of the tallie. Therefore hath shee a little patched up this, and concluded, That men shal like wise satisfie for some part of Originall sinne, and so fully satisfie GOD: because he shal not hereafter report, that he hath forgiuen and pardoned the same for nothing, but for Jesus Christs sake onely. For weigh this well, this is the vtter determination and conclusion of our maisters of the Sentences, That although the merits of Christ are the most speciall desert, through which Gods mercy, and the way into the kingdome of heauen is granted

These are the very words of the schoole wisers like as they are set by Gabriel in the 3. booke of Sentences dist. 20. in the 3. conclusion.

graunted vnto us, yet this notwithstanding, is in no wise to be reckoned for the onely, whole, and full satisfaction and deseruing. Whereby it doth euidently appeare, that alway with the merites of Christ, there must be ioyned some deedes and workes of those which receiue the mercie and reward, whether it be for themselues if they be of age: or for another which is not yet come to full yeeres of vnderstanding: which deedes are called *Meritum de congruo, vel condigno*, that is to say, A deseruing worthily obteined or, A like worthy deseruing.

Originall sin

Consider then, now doth it follow, that for the redeeming of originall sinne some meritorious workes are adioyned: and specially the merits of the Sacrament, which (as our mother the holy Church saith) doe giue vnto men mercy, *Ex opere operato* that is to say, For the worthinesse of it selfe, and deseruing by workes. For whosoeuer will say and defend, that the Sacramentes should not *Ex opere operato*, or by their owne worthinesse, present & giue mercy vnto vs: but that faith or beléefe in Gods promises, should be sufficient for the obtaining of mercy, (as Paul saith that Abrahā did beleeue

*Concilium Tridentinum. sess. 7. de Sacrament. can. 8.*

Rom. 4. 8, 12.

beleeue the promise of God, and it was imputed vnto him for righteousnesse, and did he first receiue the sacrament of Circumcision for a seale to this freely giuen righteousnesse) he is by the councell of Trent accursed, and excommunicated. And because it shal not seeme, that ỳ sacrament of baptisme is not sufficient to deserue the forginenesse of sinne, *ex opere operato*, considering that the childe which is christened, doth not there work, wherby it may deserue any thing therfore doth our deere mother the holy Church say, That the Godfathers deserue it for the childe. And to the ende this deserving may the more freely be put in the reckoning against the accusations of the Deuill, therefore hath our mother the holy church deckt it trimly, & hanged much costly ware about it, as specially strong and mightie coniuring, and commaunding of the Deuill, where through hee is forced to remoue streightway, and giue place to the holy Ghost. Item with many holy crosses, which the Priest doth make ouer the forehead, ouer the eyes, the nose, the eares, the mouth, the brest & the shoulders of the

The deserving by the Godfathers in Baptisme.

Christening of children papistically.

childzen so christed: by the might and
power wherof, the Deuil and Originall
sinne, are chaled seuen mile frō them:
so that his accusation is not estemed
worth a straw. After this is the child
gresed on the nose and eares, with the
Priests snot and spittle: which spittle
doth bring a marueilous strength with
it, as men may well coniecture: so that
of necessitie it must thereby receiue the
mercy of God. And in the end is giuen
vnto it a white cloth, or a koyfe, and a
ware candle burning, which the Godfa-
thers doe receiue in the name of ỹ child,
which surely is marueilous acceptable
and welcome vnto GOD, as the holy
church doth beare witnesse, euery Ea-
ster Euen, singing vnto the ware Can-
dle, which the Priests doe at that time
hallow: *Tali igitur Domine dignare sacri-*
*ficio attributis munera offerimus, quibus tu*
*hetarix religio christiana non ambigit:* That
is to say, Therefore Lord we doe offer vnto
thee, such worthy presents & gifts vpon thine
altar, wherein (as christian Religion nothing
doubteth) thou doest greatly delight and re-
ioyce, &c. How must he thē reioyce here
in, when he shall see all these precious

This is in the Masse booke *in oratione ad benedicendum ignem in Sabbatho inuocopascha.*

gifts

gifts and goodly ceremonies together whereby deuout persons haue greatly reformed, and trimly set forth the ordinances of his sonne Iesus Christ? Will not he with a good will forgiue both originall sinne, and also the rest of the whole debt, seeing he is so worshipfully paied with wax, with tallow, with creame, and with spittle? And then doth not he forgiue for nothing, and onely for the merites of Christ (as the Heretikes say) but he is satisfied with ready payment. And if he will not yet be there withall content, then wee will fill his hands with a heape of deseruings of holy Saints of both kinds, for which only hee must vndoubtedly forgiue the whole debt, yea although it were almuch more, insomuch as there shall not be left one iot vnsatisfied.

But how now, may some deuout Catholike heart thinke, is Christ then nothing at all accounted of, nor regarded, by our deare mother the Holy church? O yes by Saint Mary, for shee doth vse him specially to stop all holes withall. For if so bee that neither our paiments and satisfactions, nor the merits

rits of saints would be sufficient to discharge the whole debt, but that there should remaine some behind vnpaid, then that must be laid on his necke. But if we be of our selues sufficiētly furnished to satisfie al that resteth, or if we can by some of the saints, to whom wee haue good deuotion, get a good surety or pledge which wil answere for all: then we shal haue no need to trouble Christ much, we can spare him wel ynough. Then onely, if wee hauing done our best to satisfie all our selues, or to find a sufficient surety, and yet cannot bring either of both to passe, then sayeth our deare mother the holy church that Christ must come forth, *Vt supplet at nostros defectus*, that is to say, To supply our defaultes, and to stoppe all holes. But now, because all this doth seeme very vnhandsome, and that Christ might perhaps take this in euill part, and perchance forsake vs, and cast vs cleane off, and send vs backe againe to our Baalim, and other Patrones, at whose hands we haue first sought help, as he hath oftentimes giuen warning by his Prophets, so as then by that meanes we should fal betwixt two

Ier. 17. 11. 12.

stooles

stoles in the ashes, & so bee forsaken on all sides: To auoide this danger, the catholike doctors haue a litle strengthened the rampier, and baked the cake after another manner, as may appeare in the said booke of Iodocus of Rauenstein, where hee writeth:

Whereas men doe charge us, that we teach that Christ should haue satisfied onely for originall sinne or other sinnes: committed before baptisme, and that then the Masse should satisfie further for the other sinnes, our meaning is not so: and if there be any such which doe so vnderstand, or haue any such opinion, we vtterly renounce their doctrine.

In the 80. leafe of the before specified booke of Iodocus Rauenstein written against the confession of the preachers at Antwerp.

And truly their particular iudgement ought not to bee applied to any former iudgement of the catholike doctrine touching the Masse: for the very meaning of the holy man Thomas de Aquino, was neuer such: as appeares plainely out of that which he writeth in the third part, vpon the first question, in the 4. article whereof he writeth: It is most true, that Christ came into this world, not onely to take away that sinne, wherein naturally all the posteritie of Adam are borne, but likewise to the cleansing of all other sinnes.

And

And in the 49. question of the sayd thyrd part: Christ (saith hee) hath released vs from our sinnes, Causaliter, that is concerning the cause, to wit, for that hee is the onely cause of our releasement, through which all our sinnes are to be forgiuen, as well those past, as these present, or to come. And then againe: Forsomuch as the passion of Christ is a sure, general, or common cause of the forgiuing of sinne, it must needes follow, that it be annexed to the washing away and purging of the sinnes which we our selues haue committed, which is done by baptisme and penance, and other sacraments which haue power through the passion of Christ, &c.

In summe, this is their meaning. That as the sinnes wherein we fel, before baptisme, haue not more aduantage than the other but must all alike be holpen through penance and sacraments: which are the right satisfaction, and true ransomming, through which GOD is made at one with vs, and hath forgiuen vs our sinnes. And yet they haue not gotten this power onely of themselues: but for that Christ hath (through his merits and passion) deserued the same: so that by this order, Christ hath now his

his part in all things, seeing that he (in all the merites of the Masse, satisfactiõs and other good workes,) is alway by our deare mother the holy church called to be one. And this office is commited vnto him, that hee shall alway trudge vp and downe, to and fro, farre and neere, with the merits of good workes & satisfaction as a common messenger and trauell so as they may continue in their full estimatiõ and worship. And for that cause it is, that in all their blessings, hallowings, consecrations, coniuring, & bewitching, in all Collects, Secrets, Complets, and in all ceremonies of the holy church, where in they pray vnto God for ỹ forgiuenes of sinnes, for euerlasting life, and for all other good gifts, either spirituall or temporall, which they require in consideration, & the power of her almes deedes, fasting, and abstinence, through merites, keeping of holy dayes, and by the strength and power of her hallowed waters, salt, candles, palmes, hearbes, oyle, tallowe, reliques, holy clothes: and also through the might of the sacraments, the Masse, & merites of Saints, and such other like things:

and

and yet alway in the end they adde this conclusion, *Per Christum Dominum nostrum*, this is, Through Christ our Lord, As though they would say, that those ceremonies and creatures, which they offer vnto God, are the right marke to shote at: but Christ must giue the aime: or else, that those are the true mint or coyne, wherwith they make payment to God, and do fully satisfie for their debts and that Christ is hee which doth value and allow the mony for currant. And that this is the very meaning of the holy church of Rome, it is plaine to be noted out of the decrees of the Councel of Trent: Wherein are accursed and excommunicated all those which will maintaine, that the obedience and merites of Christ should be, Formaliter, that is to say, Euidently, onely and of themselues, our iustification, so that wee should be fully iustified before God, and esteemed for the children of God only through the obedience & merites of Christ. For this do they ascribe only to our own righteousnes, wherunto we are moued of god, whē we haue prepared & made ready our selues to receiue the same: which righteousnes is our own works, former deser-

In the 6. session can. 10 *de iustificatione.*

uings

wings, and satisfactions, & say that wee haue wonne this only out of the merites of Christ, that this our iustification by deserts, as penance, satisfaction, & other good workes which we do, are by GOD accepted, and so entered in his reckning booke for good wares, and sufficient paiment, with which iudgement Iodocus Tiletanus hitteth iump in this sort:

Wee deny vtterly that the righteousnesse and obedience of Christ, should be the onely cause, through which wee are formaliter, that is, euidently and throughly iustified. But like as the first man Adam, through his vnrighteousnes and disobedience was the onely cause, that all wee which are come of him, haue euery one his owne sinne with himselfe, through which he is of himselfe and apparantly a sinner, & an vnrighteous person: euen so likewise it is to be vnderstood, that the righteousnesse and obedience of Christ, is onely a meritorious cause where through all those which through faith & the sacraments of faith, are borne anew in Christ, doe now receiue to themselues a righteousnesse of the father, to wit, euery one his owne proper and inward righteousnesse, through which he is iustified of himselfe, and hath obediently

In the foresaid booke written against the ministers of Antwarp of their confession in folio. 21.

obediently satisfied the righteousnesse of the Law, &c.

1 Cor. 1. 30. Iere. 23. 6. 33. 16. Phil. 3. 8. 9. Rom. 10. 3.

Whereby is notably to be vnderstood: first that Christ is not our iustification, and likewise that wee must forsake and giue ouer our owne iustification (as Paul perswadeth) to be partakers in the iustification by faith, which is in Christ Iesus: but contrariwise, wee must iustifie our owne righteousnesse, as the Iewes did afore time, and so seeke our saluation at our selues, and in our selues, as before wee haue had sinne and damnation vpon and in vs. Secondarily, out of the same we vnderstand, that wee are not borne a new, only through Christ, but through beleefe and the sacraments, in Christ, that is to say, that Christ is the onely cause that our workes are our full accomplishment and satisfaction, which are vnder this word Sacraments conteined and vnderstood: and yet of their own might (as is before said,) *Ex opere operato*, can beare vs anew, and iustifie vs. For this (by our deare mother the holy church) is the perfect and naturall description of the sacraments, That a sacrament is properly

perly called, not onely that which is a signe or token of Gods mercy, but also, Forma, that is, the very effect and substance of the hidde mercy, so that it doth both signifie the same, and is a cause of the same. So that the Sacraments doe not only signifie sanctifying, but also of themselues sanctifie: and doe (as the glosse specially setteth forth) make vs righteous, *Ex opere operato*: that is, Out of the merites of our workes, & of our selues. So that the sacraments, containing vnder them our deuotions, and our owne workes, are the only naturall and proper cause of our saluation, & doe make vs Formaliter righteous: but Christ only Causaliter, that is, for that he commeth in as a generall and farre fetched cause. They are the principall, they haue the rudder in hand, and stirre the ship: but Christ may yet help to row as a grumet or simple mariner, though this friendship be vsed to him for his credit, that he is called to be one of the councel, to haue his aduice, how is best to stirre the ship: yea, and men report by him, that he (among the rest) is one of y^e^ most principall occasions that the Shippe keepes good course: where otherwise

The master of Sentences in the 4. booke. 1 dist. cap.

*Henricus Brimaxius*, put nt he same distinct.

it might either bee lost upon some sand, or broken in peeces against a rocke. And therefore, when any good & deuout catholike man lies adying, we doe not use to breake his head much with Christ, nor to trouble him greatly with faith & hope (which he ought to haue in the death & passion of Iesus Christ) but he must specially be put in remembrance of christ, to receiue his God, & to be anoynted: and then after to haue a ware candle by him with a Crucifixe in his hand, and so perswade him to the building of some chapell or Monastery, & to appoint a trental of soule Masses, & to remember Vigils and annuall or yeerely prayers, & such like. And if Christ be (by chance) spoken of, that doth commonly happen, to the intent the better to set forth & preferre the said Masses, Vigils, and annuals, & the rest of the baggage: for Christ of himselfe is not set by or esteemed at all. In summe, Christ is only necessary and fit to serue the holy church of Rome her purpose in this point, and that is, to coyne good money of bad and naughty mettall. For if Christ had not died, God would without doubt, that all men

shoulde

should haue fulfilled his lawfully in all points: he would haue iudged all things according to his word and Law, without hauing any respect at all to our deuotions and meritorious workes, or to Saint Francis, or to Saint Dominikes order. And besides that, he would in the end haue punished all breakers of his law, with eternall malediction, death, and damnation, without hauing any regard at all to our merits or satisfaction.

But now, seeing that Christ died, the holy Church of Rome may now fil him a hod with hay, they may boldly cast his commandements in a corner, and thrust in, in stead of them, their owne ordinances, good intents, and deuotions, and with spittle, water, ashes, and dust, salte and tallow, oyle and ware, fire and smoake, shells and bells, leaping and running, springing and dansing, satisfie and pay him: hee must take all in good part. Prouided that men continually make this the foote of their prayers, namely: *Per Christum Dominum nostrum*: for that is the butter that doth better all things. And heere-

withall he is by and by satisfied & pleased? Haue not the Catholikes then a good and gentle God, which is content that they pay him with muſſell ſhelles? But that is not to be marueiled at, ſeeing that whenthey haue playd with him a good while, hee ſuffereth them euen to eate him up, and deale with him as the cat with the mouſe.

Yet notwithſtanding, for that hee ſhould not bee heerewith offended, as though men did mock with him, becauſe they do make no ſmall account of the breaking of his lawes, they haue to eſchew that inconuenience, ſpelt his leſſon to him before hand, and very ſubſtantially and cunningly haue determined and iudged, That all ſins are not deadly, but that there are but ſeuen deadly ſins onely, which (altogether with their branches and fruits) haue deſerued death: The reſt are altogether ſmall, ſimple and veniall ſinnes, which he may not puniſh by death, but with a ſmall rod, ſuch as doe ſerue to beate children withall. And hereupon ſhee hath valued all her deſeruings & ſatisfactiõs, euery one according to his price, to the vttermoſt peny: and ſo hath committed the

Deadly ſins.

Veniall ſins.

the balance to S. Michael, with opē commission & charge, that he doe iustly way all the sinnes and offences of the Catholikes against the troubles which God hath sent them, and likewise against their good deeds and merites, vpon this condition, that if the said troubles, good deeds, and merits be but an ounce or twaine, or some small weight lighter that the other, then Christ shall make them good by his death and passion. But if the difference in weight should bee great, so as it were to bee considered vpon, then must he, to counterueile and make the weight euen, put into that scale some good deeds, &c. As building of Abbies, Masses, Pilgrimages, Paternosters, and Aue maries, wexe candles, holy ashes, holy water, Popes Bulles, pardons, grey friers cowles, girdles, S. Iames shels, and other like stuffe: til both the balances wey alike. But now è contra, if the good deeds, merits, &c. be ỹ heauier, then shall the surplusage be kept against another time, to help a good friend withall, or to rid some silly soule out of Purgatorie. And our mother the holy church hath had much adoe in this matter,

S. Michael keepeth the balance.

When as the merits are to light.

When the merits are the heauier.

ter to bring the balance to a iust weight & value, to make al things euen, betwixt the offences of men, & the punishments of God, and to approue that to bee the right way: which notwithstanding she hath strongly fortified with plaine scriptures. And in especiall where S. Iohn Baptist saith: *Facite fructus dignos pœnitentia*, that is to say: Bring forth fruites worthy of repentance. For out of this hath she concluded, That the effect & nature of the punishment & scourge of God must be equall with the effect & nature of the crime. Well considered, that the operation of good workes is not needfull to bee so great, or so many in one that hath don lesse sins, as in him that hath committed a great deale more sinne, &c. And therefore, when as God doth visit any man in this world with pouerty, sickneſſe, hunger, trouble, or any other crosse, he must likewise haue those valued against his sinnes and offences. And if it be found, that the crosse and punishment which God hath layd vpon him, be of greater importance than his sins haue deserued as our mother the holy church of Rome will suppose that oftentimes it is,

The master of the sentences in the 4. booke the 16 dist. in the first chap.

then

then must the surplusage of that bee by some honest meane recompenced: or if it be such as cannot wel be recõpenced by God, then it shall be shut up and kept in the chest of indulgences and pardons, to serue the turne of such as shal haue need of it: for that shall at some conuenient time be sealed together with a Bul, and then some profit will come of it: as our deare mother the holy Church hath concluded: alleging for that purpose a plaine and euident text of Iob, saying: O that my troubles and sorrowes might be weighed, and my paynes deliuered vp in a paire of ballance. They should be found heauier than the sand of the Seas, therein is it that my words haue ouerslipped me. Consider now out, of this hath our deare mother the holy Church gathered, that Iob was contented to come to a reckoning with God, & haue his crosse & punishment weighed against his offences: and if his crosse & punishment be greater then his sinnes, (as shee supposeth,) then will shee that the surplus of the weight shall bee shut vp in the popes chest, to help some other good fellow withall for a little money and so bring out of danger. And

Iob 6. 2. which is to this purpose brought in by *Tilmannum in Enchetr. Eck. in titulo de indulgentijs.*

to the end that hereafter no brabbling, or processe, should happen in distinguishing which are light and veniall sinnes, and which are heauy and deadly sinnes, and how euery sinne is to be esteemed: for that purpose hath shee fetched out of her cofer, with her key, called Allegoricall exposition a trim Scripture, whereby to declare those things sufficiently, beginning thus:

Veniall and deadly sins.

Looke vpon the first chapter of the 2. part.

That like as in the beginning the Serpent did first intice the woman oft to sinne, and then the woman brought the man to the same: so haue wee now likewise the witnesse within vs, which is the Serpent: and then more, the wisedome or the principall vnderstanding, which is the man: and last of all the knowledge or the simplest part of vnderstanding, which is the woman: and this man is the same, which by witnessing of the Apostle is called, The image and honour of God: and the woman is the same which by the Apostle is called, The honour or beauty of the man.

The master of the Sentences in the 2. booke, 24. dist. 9. cap.

Is not this wel and profoundly philosophied of our mother the holy Church of Rome? I cannot thinke, but that the Maister of the Sentences, was some where-

wherein the bottoms of a deepe Seller: when hee found out this profound speculation. For otherwise it were not possible, that hee should haue conceiued these profound secrets, of his own head. But now let vs heare further of the matter.

Now there is (saith he) a spirituall marriage and a naturall coniunction betweene the man and the woman: and out of that is to be considered, which is a deadly sinne, and which is a veniall sinne. For euen as the Serpent did by perswasion abuse the woman, and the woman the man, euen so it falleth out with vs. For as the inward consent is the Serpent, which accepteth the accomplishment of sin, and so perswadeth the woman, that is the knowledge or least branch of accomplishing: and then when as by some reasons they are brought to consent to the accomplishing, then it commeth to passe, that the woman doth eate the forbidden fruit, and then presenteth or offereth of the same to the man: and so, when shee hath entised the vnderstanding, or principall desire that it doth giue consent to the same, then hath the man eaten of the forbidden fruit likewise. But now, if the full accomplishing remaine sticking in the mind & cogita-

cogitation and taketh not ful effect, then it is but a very ſmall veniall ſinne: but when onely the ſimple pretence is willing thereto, to wit, the luſt & deſire of the mind or thought without any further full pretence and trauell, to bring the ſame effectually to paſſe, then hath the woman onely eaten of the apple, and not the man: who hath by his owne ſtrength ſubdued his will, that it proceeds not to the performing and finiſhing of the worke: and yet in that caſe it is ſometime a deadly ſin, and ſometime a veniall ſinne, according to the continuance of the time. But if in the meane ſpace there follow a perfect and reſolute deſire to accompliſh the ſame, then hath the man likewiſe eaten: principally in conſenting reſolutely with pretence of accompliſhment: and in that caſe it is a damnable and an heauy ſinne, &c.

A great trouble of S. Michael for to weigh the merits.

Surely this will try Saint Michaels wittes, and put him to his trumpe, how to obſerue this rule in weighing and iudging theſe ſinnes, vnleſſe hee come firſt for a while into the Vniuerſitie of Louen, or to the Sorboniſts of Paris, there to loyter, reade ouer, and learne to vnderſtand the gloſſes and expoſitions of the Maſter of the Sentences: I know

no

no other meane for him how to deale, vnlesse he can finde out in one place or other, so some subtill Doctor of diuinity and make him so much his friend, that he wil help him thorow with the matter and yet notwithstanding, the principall knowledge and speculation may well be brought to passe & considered, as, That we are not (of duty) bound to loue God with all our hearts, with all our minde, and with all our might: in such sort, as he by his law hath commanded: seeing that the soule can separate her selfe from him, and giue ouer her selfe to sinne, and yet not plunge so deepe therein, as to fall thoroughly into Gods wrath: yea, there is great recompence deserued at Gods hand, when as a man is prouoked to sinne, and to fall from God, and that by his wisedome he doth withstand the same: so as the Serpent onely doth eat of the forbidden fruit: as the Master of the Sentences hath in another place written. In the 7. chap. of the same dist. vpon the last Canon.

Therefore it is that our mother the holy Church of Rome hath expounded that which our Sauiour Christ set forth in the fift Chapter of Saint Matthew,

(As

(As to loue our enemies, not to do euill for euill, not to desire another mans wife, and such other like sayings more:) after the Pharisaicall maner: As, that it is no speciall commandement, but onely a counsell and aduise: and that therfore no man is bound to obserue and keep the same, but such as haue professed & vowed chastity, as Monks, Ankers, and other such like. Wherby doth euidently appeare either that God hath wholly created and shapen the soule, and heart of man, or at the least, that his law is not altogether spirituall, cõsidering that he hath not the full gouernement of the spirit, onely through this occasion, that reason did not consent and agree wholly to sinne. For in conclusion, you may not esteeme sinne thus, as though all that is done against Gods law and commandement, were a deadly sinne, & could not be recompenced by deseruing or satisfaction: but all sinnes and offences must be weighed in the balance of our mother the holy Church of Rome, who saieth thus: That for all ordinary and light sinnes and offences, a man may sufficiently satisfie with saying a Pater noster, and an Aue Maria,

In the 4. booke of the Senten. in the 4. can. the 16. dist.

with

with knocking upon the breast, & saying Peccaui, with holy water, and especially with hearing of masse: as for deadly sinnes, the like must bee done, but yet with much more force, efficacie, and deuotion. And to say all in all, satisfaction is necessary and requisite for all sinnes, according to the qualitie and quantitie of the same. And although a man should wholly returne to God, yet cannot that helpe, vnlesse hee make full satisfaction. For whereas these heretikes do say, That whensoeuer a sinner doth conuert and repent him of his sins, God doth pardon and forgiue him: yea in such sort, as he doth wholy forget the sins committed, & casteth them as far from him, as the East is from the West: yea, and sinketh them down euen into the bottom of the Sea: yea, maketh them consume to naught, euen as smoake, or as a clowd, insomuch, as they are not once more thought vpon, euen like as he doth also vtterly forget all the good deeds that a man hath done, which in the end doth giue himselfe to mischiefe.

Ezech. 18. 21. Ier. 31. 34. Heb. 8. 12. 10. 17. Psa. 103. 12. Mich. 7. 19. Esa. 44. 22. Ier. 50. 20. Eze. 18. 24.

Take heed of that saying, for it smelleth of a Faggot. For our mother the holy church of Rome hath specially concluded, That God doth not forgiue any sinnes,

sinnes, vnlesse a man doe first make full satisfaction and payment for the same to the vttermost and last farthing: shee can allow that hee forgiueth the sinne, but not the punishment: and for that cause must hee likewise bee well recompenced, doing after this manner: As if a man should pardon his debter all whatsoeuer he did owe him, and giue him to vnderstand, that he cancelled his obligation, and in the meane space caused him to be arrested and cast into prison, there to remaine and lie till the whole debt were payd, euen to the vttermost mite. Were not that great mercy vsed, and a liberall pardoning of debtes? After that manner will our deare mother the holy Church of Rome haue the remission of sinnes vnderstood, which wee haue obtained through the blood and passion of Iesus Christ. For the bloud of Iesus Christ (saith he) hath washed away the sinnes: but holy water, the Masse, and such other like satisfactions, doe deliuer vs from the paine & punishment, or rather the bloud of Iesus Christ hath troden the path, by the which Masses, Pilgrimages, Holy water, and other satisfactions may runne post after our Lord

Christ should pardon the offence, but not the punishment

Lord God, to put him in remembrance, to pardon vs of our punishment which wee by our sinnes haue deserued. And they perhaps should come too late, then are the merits of Saints in a readinesse, to shut up and make euen the rest of the reckoning and account. For our deare mother the holy Church of Rome sayeth plainely, by speciall texts of the Scripture, That God doth neuer clearely forgiue and pardon the punishment for sinnes, through the merits of the blood and passion of Christ, without a former satisfaction. For all the Scriptures and examples, which the Lutherans and Huguenotes, alledge and bring in, to proue, That God doth chasten his children with plagues and punishments, to the end, to bring them to perfect knowledge and vnderstanding of their misery and calamitie, and to proue their faith, or that hee will (thereby) bring them from the diuelish dissimulations of this world: all this doth our deare mother the holy Church of Rome alledge, to proue, that GOD hath onely forgiuen them the offences, but not the punishment: as appeareth by the

example

example of Adam, who although, after his fall, hée receiued comfort againe at Gods hands, yet was he well punished euen by bodily death, and with many calamities sorrow, and troubles, by the which he made satisfaction.

And likewise, take example of the Prophet Dauid, who hauing grieuously offended God, and afterwards returned by repentance, obtained forgiuenes of his sinnes: and was yet afterwards, notwithstanding this, sharply punished & so forth of many other examples. For our mother ỹ holy church wil in no wise allow, That God did so punish them, onely to the end they should so féele his mighty hand, as they should euer after walke in feare and obedience: and acknowledging there owne weakneſſe, should learne with more expedition to call on him for help: as the very words of the scripture doe set forth: for that is altogether Caluinistrie: but she will haue it plaine, That those punishments, were as a ransome and payment made, wherewith they did pay or satisfie God: and make full recompence for their faults and offences: yea, and that they therby deserued

deserued, that such as now call upon them, should be released from their punishment. So that it helpeth not now, whatsoeuer these Heretikes alledge out of the Scripture, to proue, that if God should enter into iudgement with man, by their deeds, no flesh should be saued: nor that one man amongst a thousand were able to answer him: for that man doth daily, yea, continually and euery minute, fall into so many sinnes, ouer and besides those whereof his own conscience doth incessantly accuse him: & if God should once begin to punish according to the greatnesse or multitude of sinnes, there should be neither ende nor measure in punishment: yea, that all the righteousnesse of the holiest men, is nothing els but as stained cloth, in so much that their good workes cannot in themselues stand in any stead before ỹ iudgment seat of God: how much lesse are they sufficient to make full satisfaction for sinnes and transgressions? Also, where they say, that God doth not punish vs according to the desert of our sinnes, thereby to make full satisfaction for the same, but as a good Father doth chastise

Psal 143.2. Psal.130.3. Iob 9.3. Psal.19.13. Iob 15.16. 14.4. Psal 40.13. 38.5. 1 Cor.8.46. Esai 64.6. Psal.143.2. Rom 3.20. Galat.2.16. Psal.103.10.

Psal. 103. 10. Heb. 12. 6, 7. Iohn. 5. 17.

chastise his child, to the intent hée may be warned and amend, and many such like places they bring in, too long to be rehearsed: for they are all but literal sentences and therfore cannot serue the purpose of our dœre mother the holy Church of Rome.

And likewise whereas these Heretikes doe alledge the theefe hanging vpon the Crosse, to whom Christ did not once make any mention of satisfaction & recompence: and also of Paul, and of a multitude of such other which haue obtained onely by Gods mœre mercy forgiuenesse of their sinnes, through Christ and for his sake, beeing pardoned aswel of the punishment, as from satisfaction for ỹ same: for that Christ had not only take vpon him our sinnes, but likewise the punishment for the same: We passe not a point for al that: for they be al nothing else, but particular & speciale examples and priuiledges, whereof we will make no accoũt nor esteeme thẽ for any perfect rule. For this rule established at the councel of Trent, must nœds remain stedfast for euer, to wit, that God doth not pardon any sinne entirely, vnlesse a man

haue sufficiente ful satisfaction, and suffered condigne and deserued punishment for y same. And this will we proue wonderfully by an inuincible argumēt. Heare now a little & mark wel, for here is the Ewe lambes. These heretikes must needs (whether they will or no) grant this, That no mans sinnes are forgiuen him without penāce. And now you must consider, That penance is nothing else but a punishment for sinne. For loke, thus the Master of the Sentences doth write: *Penitentia dicitur à puniendo, qua quis punit illicita quæ commisit*: that is, Penance commeth of punishment, or pyning, whereby a man doth punish the euill which hee hath committed Ergo this matter is cleere, and the Heretikes catched in a snare. For whereas they will (perhaps) say, to wind themselues out of the nett, That this is a stark lie, & an alleheadly vntrue, considering that this word, Pœnitentia is nothing else in good latin, but Penitentnesse or repentance: it is deriued not of the word Punire, To punish, but of the word Pœnitere, that is to say, Penitent or sory: all this cannot helpe them. For to that we answere, That our deere mother

In the 4. booke of Sentences in the first cap. dist.

*Penitentia.*

the holy Church hath nothing to doe with their new heretike Latin, she hath Latin of her selfe, which is called Ponkish Latin, or Scullarie Latin. In such latin a Spanish chaplain of the Emperor Charles 5. did speake to a Germaine at Asburge, and said: *Latinũ nostrum non est sicut vestrum*, Our Latine and yours is not all one. And therefore it is sufficient for vs, that Pœnitentia is so to be taken in our Latin, and so it must bee, though the Crow should be no bird. And therefore is this certaine, and without all doubt, as was concluded at the councell of Trent, that whosoeuer will say, that aswell the punishment as the offences are forgiuen, and that full satisfaction is nothing else but a perfect faith, whereby wee faithfully beleeue that Christ hath fully satisfied for vs, he is accursed & excommunicated: so that in conclusion no sinne is forgiuen without full satisfaction. And now considering that so long as we liue, we are neuer assured, whether our satisfaction is of our God fully accepted and allowed, because it may happen that the receiuers haue kept the same in their hands, or else that our paiments be not currant in heauen

In the 4 session can. 12. *de sacramento pœnitent. ia.*

or some other such thing, by reason wherof our tally should not be allowed by Gods auditors, therfore hath our holy mother, vpō this point cōcluded, That no man can assuredly know or say, that his sinnes are forgiuen him, or that he shall bee iustified before God without any doubt, or to be assured of his mercie. For this was the determination and conclusion of the holy fathers at Trent, as followeth:

The Councel of Trent.

Whosoeuer saith, that to the remission of sinnes, it is needfull for all men steadfastly to beleeue, that all his sinnes are cleerely forgiuen him, not hauing any doubte of his owne weakenesse and insufficiencie, let him be accursed.

Ier. 31. 34. Heb. 8. &c. as before.

For not withstanding that our Lord hath promised this vnto vs, without any doubt, & confirmed the same by his promise, that he will (for Christes sake) be our mercifull God and father, & yᵗ he wil no more thinke vpō our sinnes, but wil cleerely forgiue and wash away the same, for his owen name sake, and not for any of our desertes: yet may not we credite him fully so far. For, although he say plainely, That he will not think vpon our sinnes to iudge vs according to the same:

yet will the holy Church of Rome haue vs take good heede to the matter, least it should happen and chaunce otherwise: and therfore will haue vs to consider well before hand, and make good prouision of our merites, and supererogatory, or superfluous good workes, to fill his hand with those, and so to content and please him, as men please children with puppets and counters. Notwithstanding, al

Rom.8.14.15. that Paul saith, That all they that are the children of God, haue the spirit of God, and are led by him, and he beareth witnesse of them, that they are the Children of God, and thereby they cry Abba, Father: and saith, that those which haue not this spirit, are not of Christ, considering that al those which are in Christ, & do faithfully beleeue in him, & haue their recourse to him, with perfect and stedfast hope through their

Eph.3.22.6. beleefe in him: and That God who abounds
Eph.2.44.8. in mercie, hath (through his inestimable loue wherewith hee hath loued vs) when we were dead in sinne, made vs aliue againe in Christ, through whose mercies wee are become holy: yea, and hath raysed vs vp againe, and placed vs in the Heauens by Christ Iesus, iustifying vs of his meere mer-

cie

ie through faith: not through our selues, but through the gift of God: not by workes, least any may should boast himselfe: so that from henceforth none can charge or blame the elect of God: for it is hee onely which doth iustifie them, who theefore can condemne them, seeing that Christ hath suffered for them? So that they are assured that neither death, nor life, nor Angell, nor rule, neither might, nor power, neith r any thing present, nor to come, neither highte, nor depth, nor any other creature, can separate them from the loue of God, shewed in Christ Iesus our Lord: With many such other like things which Paul speaketh off. But all that cannot helpe. For our mother the holy Church wil haue that vnderstood onely of such, as haue and are assured of the same by some speciall reuelation. and of such as trust simply vpon Gods word and promise. For she hath resolutly concluded, that such a manner of beleefe should be nothing else, but a flat and vaineglorious presumption. But when a man doth trust to his own merites, good workes, & satisfaction, then he is assured to come out with his iust reckoning: or at ỳ least

Rom. 8 33, 34, 39.

The Councell of Trent 6. Sess. 9. cap. Decret. *de iustificatione*, in the Interim of the Emperour Charles in the 8. cap.

if there haue not beene enough done here in this world, that shall be after in an other world accomplished and paied, to the vttermost farthing: in so much that he shall not remaine one mite in Gods debt. For to that end and purpose hath our deare mother the holy Church of Rome ordained the blessed Purgatorie: whereof we wil now make further declaration, and proue it to be as well grounded on the Scripture, as the merits and satisfactions, whereof we haue now already spoken.

## The viii. Chapter.

*Wherein Purgatory is established aswel by Scripture: as by inheritance. And herein are likewise intreated the remedies & helpes wherby the silly soules are released out of Purgatory.*

Purgatory, how soules are redeemed out of it.

HEre is to be considered, that Purgatory is founded, & hath his ground out of the holy Scripture. For if Masses are founded upon the Scripture, as we haue already certified, the surely we may not make a bastard of the Masse of Requiem. And now, if it be so, that the Masse for Requiem is founded upon the scripture then

the no doubt there must néeds be a purgatory. But now let vs bring forth (for the proofe hereof) special textes of scripture. First note, how there is written by Paul to the Corinthians, That no man may lay any other foundation, but onely vpon Iesus Christ. And so whosoeuer doth builde on this foundation, gold, siluer, precious stones, timber, hay, or stubble, euery mans work shal appeare: for the day shall declare it, & it shall be shewed in fire, and the fire shal declare euery mans worke what it is, &c. This hath our deare mother the holy Church vnderstood, meant, and set forth of Purgatory. And although out of this it should follow, That all maner of persons (without exception,) as wel he Saintes as the saints, which our holy father the Pope hath canonized, yea, and the very Popes themselues should danse in purgatory, as wel as Iack and Tom, with the rest. But considering how that doth not agree in one with the beleefe of the holy church of Rome, in respect of the superfluous good workes, which those Saints haue done for themselues, and for their good friends, more than they were of duety bound to doe: therefore

1 Cor. 3. 11, 12, 13.

This text is by all Catholike writers alledged and specially in the 4. booke of Sentences, cap 10, dist. 21.

Peruse the booke called *Compendium theologicum, lib. 7. cap. 1. Bernardinus de Busto. sermone*, in the second sermon in the first part

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she properly and wisely concludeth ther-
vpon, That those soules onely which depart
out of this world without any deadly sinnes,
and before they haue sufficiently satisfied by
penance, for their veniall and quotidian sinnes
shall remaine a certaine space in Purgatorie,
and be there broyled and sodden, till such
time as they shal (with soule Masses, Pardons
or indulgencies) be hailed out of the pan or
chaldron, as with a flesh hooke. The which
is worthy to be noted, considering that
which is thereout concluded: as first,
that (as heretofore is declared) all sins
are not deadly, neither deserue euerla-
sting damnation: and then againe, by
this you may perceiue that which of late
we did speake off: namely, That the
death and passion of Iesus Christ, hath
purged but only our originall sinne, and
not our daily sinnes, for which we must
make full satisfaction our selues. And
whereas the Heretikes say, that Paul
doth not (in the foresaid text) meane
any thing at all of Purgatorie, but
meanes onely to speake according as
the text importeth, and as many ancient
Fathers haue expounded and vnder-
stood the same of the fire of the holy
Ghost,

Psal. 66. 12. Rtade *Eckius* and other Catholike writers and specially the booke of Sen.

In the 7. cap. of the 2. part.

Originall and daily sinnes.

In the councel of Trent in the 7. session canon 10. and 14. sess. cap. 8.

*Epiphanius* in his booke named *Ancoratus* speaking of the doctrine of Trent, saith that it is the onely foundation & brings in this text of Paul for this purpose.

ghost, which doth in time trie and cause to appeare plaine all doctrines: namely those which take their foundations of Iesus Christ. And they say that good doctrine and godly learning shall in this place remaine stedfast: but babblers & false teachers shall consume like hay, or stubble, before the fire. With all this we haue nothing to doe: for that is but an exposition after the letter, & not after the spirit or allegorie. It is sufficient for vs, that our holy mother the church of Rome, hath vnderstood Paul otherwise, and applied his text vnto Purgatorie: like as she hath applied the words of the Euangelist, where he saith, That it was a custome amongest the Iewes, to weepe ouer the dead. For thereby hee hath concluded, That the Iewes did beleeue, that there is a Purgatorie, because (as shee thinkes) it had beene a great follie of them, to weepe for the dead, vnlesse they did beleeue there was a Purgatorie: so that it is a thing very credible, that those which wept so sore ouer Steeuen (as in the Acts of the Apostles is declared) did thinke none other, but y he was gone into Purgatorie

Reade *Eckius* and other writers vpon this Math. 9. 23. Luke 8. 52.

Act. 8. 8.

ry, notwithstanding that hee had seene Iesus Christ sitting on the right hand of God the father, and sealed the testimony & witnesse of him with his blood. Thirdly, Purgatory is clearly proued out of the plaine textes of Paul, who

Phil.2.10. saith, That in the name of Iesus all knees do bow, those that are in heauen, those upon the earth, and those vnder the earth. Surely we wil not haue this vnderstood of diuels: Ergo then it must needs follow, that it is spoken of the soules which lay burning in Purgatory. For thus sayth

Apoc.5.13. S. Iohn in the Apocalipse touching the same matter: And all creatures which are in heauen, and in the earth, & vnder the earth, and in the sea and all that are in them, heard I saying Blessing, honor, and power, be to him that sitteth vpon the seat, and vnto the lambe for euermore. Where vndoubtedly he doth vnderstand & meane Purgatory, according to the exposition of our deare mother, the holy church of Rome. And by this you may perceiue that Pythagoras was not far different or disagreeing in beleef from the holy church of Romes beleefe, when as he said, That mens soules departing from their bodies, did enter into

beastes

beastes. Cõsidering now that Iohn here and Dauid in other places, doe witnes, that the creatures vnder the waters: yea the fishes themselues doe laud & prayse God, and that the same is vnderstood by our holy mother the Church of Rome, of the soules that be in Purgatory, shee hath not without great appearance of truth concluded, That there is likewise a Purgatory, in the bottome of the Sea: by which reasons it appeareth, ỳ the soules of drowned men, place themselues in the bowels of fishes. And it is possible that this was ỳ occasion which moued Pythagoras to forbid his scholers the eating of fish: considering specially with all, That S. Patriks purgatory in Irelãd, lies fast by the sea side, neare vnto a mountaine called Hecla, where our mother the holy Church of Rome doth beléeue, that the silly soules are as ill punished in yse, as in fire. So that by good reason, there might haue beene added vnto the same sentence of Paul, That the trying and shewing openly of the workes of such as builde vpon the foundation of Iesus Christ, is not only by fire, but likewise by water & by yse. For the holy church vnder-

Reade Eckius in his Enchetridion.

S. Patrikes Purgatorie.

1. Cor. 3. 13.

Reade Eckius and other Catholike writers and specially the booke of Sentences.

vnderstãd that place wher it is writtẽ, We haue passed through fire and water, And Virgil the wise Poet which had so good vnderstanding of the sacrifice of ỹ Masse, as is declared before, hath likewise placed Purgatory by a Sea, or by a great water called Lacus Avernus, which lies not very farre from Rome, in the Kingdome of Naples, where he describes to be the entrie and forefront of Hell, & then setteth forth Purgatorie, with all the paines and torments, which the soules doe suffer, so perfectly and well, that a man would thinke that oure deare mother the holy Church of Rome hath kindled her Purgatorie, with his fire, tongues, and bellowes. Insomuch that our Catholike Doctors did not amisse when they proued their Purgatorie, by the authoritie and testimonie of Virgil Now, if so be it were so, that there were no Scripture to prouue Purgatory by, yet would the inheritãce and possession of it, teach vs sufficiently ỹ ther is a Purgatory. And therfore we neede not to trouble our selues much, in bringing out ỹ booke of the Machabees for a witnesse, and thereby cause ỹ here-

In the 9 booke of *en eidos*.

*Dantes* in his booke called Purgatorie and *Margarita Philca*.

*Virgil* purgatorie.

tikes

tikes to mocke & ieast at vs. For they say, that ỳ booke is so far off frō being allowed for an authētike book of holy scripture, ỳ the writer & author of the same, did desire to be pardoned & borne withal, if he had not writen so sufficiently as he ought. And men may further cōsider what account is to be made of his writings seeing he did so greatly praise one Razis, who ripped out his own bowels & slew himselfe, because he would not fall into the hands of his enemies: which vndoubtedly was a detestable, deede, & direcly against Gods cōmandemēt: they declare likewise ỳ neither by Christ & his Apostles, nor by the whole congregatiō in three or foure hundred yeeres space ỳ was neuer esteemed nor taken but for Apocrypha, to wit, for the writing & setting forth of a man, and not for the vndoubted word of God. And yet they say beside this, that if they should accept ỳ booke, yet there is nothing writtē therin touching Purgatorie, but onely a praying for the dead, in respect of the resurrection, & not in any respect of satisfaction by Purgatorie. And therefore wee will not breake our heades gret-

2 Machab. 15. 26. 40.

2 Mach. 14. 43 46.

Reade what *Eusebius* of *Melito* writeth in the 4 booke of his histories cap. 29. And reade *Augustine* in his 2 booke against *Gaudentium* cap. 23. *Hierom* in his prologue vpon the Machabies.

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ly about this matter, but will establish our Purgatorie strongly by inheritance and possession.

Besides that, I leaue the Priests purses vnspoken of, which is a Soueraigne soking and drawing Purgatorie, as euery man may both spy & feele. And yet besides this, we find by certaine and vndoubted testimonies of our auncestors, that many soules haue appeared, & haue plainly said, that they were extremely punished in Purgatorie, and therefore haue heartily desired that men would helpe them out of it, with masses, almes pardons letters, and Buls: as it is writen of Pope Benedict 8. himselfe: and as the Legend and other Catholike bookes testifie, which are full of such worthie matters and notable examples: so that there is no occasion to put any maner of doubt concerning Purgatorie.

The Legenda aurea, and the Vitæ patrum are full of such stuffe.

Fasciculus temporum and other histories.

And further, we do find diuerse euident and very true histories of Odilius Purgatorie, in the kingdome of Sicilia, in the mount Æma, which flames continually where the silly soules are burnt & broyled like dried herring, or like Westphaling hammes, or gamõs of Bakõ which

Odilius Purgatorie.

haue

haue houng seuen yeres long in ỹ smoke And this was the occasion that moued. Pope Iohn 8. through ỹ great pitie that he had vpon the silly soules: and by the good and ripe aduise and counsell of the foresayd Odilion which was a holy Father, and Monke of an Abbie called Cluaie, to command and ordaine, that alwayes the next day after Alhallowes day, a solemne day of deuotion should be kept for all Christen soules: which order is very precisely followed and obserued by our deere mother the holy Church of Rome, & many yeares of pardon giuen & granted to all those, which vpon ỹ day do deuoutly visite the chantrie priests & Palles of Scala Coeli, vsing their purse liberally for that purpose, and to haue a trentall of Masses, a sackfull of seuen Psalmes, and three or foure pokes packt with Pater nosters, and Aue Maries, all wel measured and filled, whereof to make a present to the silly soules in Purgatory for that is euē fit meat for their mouthes and they are as wel refreshed with those dainties, as though they were wrapped about the head with a wet clout in a cold morning. And yet beside all this, the holy

All Soules day.

ly church of Rome hath sought all manner of meanes & waies to refresh, cole, & ease the paine of the silly poore soules, which lie in the great heat of purgatory gaping for aire, as a carpe doth for water: all which meanes shee hath digged out of the holy Scriptures.

All these 15. helpes and remedies you shal find euen as they are here written in the booke called *Sermones discipuli de tempore & de sanctis, cum Promptuario exemplorum.*

For, to beginne, shee hath appointed burning Candles, which be set vp to light the poore soules in the darke places of Purgatory: because it is written, Christ is the true light, and whosoeuer doth follow him, walketh not in darkenesse. And therfore hath our holy mother practised, that at euery corner of the hearse, a candle shal be set burning, for ỹ the dead should be forgiuen and pardoned of foure sundrie manner of sinnes: which he hath committed, to wit, in thinking, in speaking, in doing, and in suffering.

Secondarily, shee doth succour the poore silly soules with censing: for thereby they are released of the horrible stink which is in Purgatorie.

Thirdly, she doth relieue them with holy water, which must bee deuoutly sprinkled vpon their graues, with a sprinkle, that thereby they may be cooled and

and refreſhed of the great and extreame heate of the fire: for it is writen: Aſperges me, Domine, Hyſopo: Thou ſhalt ſprinkle me (O Lord) with Hyſope: which is to be vnderſtood, that the Perſon or Curate, ſhall all to water my graue with a holy water ſprinkle. For you may well conſider, that Dauid was dead and buried, when he ſpake theſe words, & his ſoule was in purgatorie: otherwiſe, our deare mother would not ſing this daily in the name of the ſoules departed.

Therfore muſt this holy water néeds as much profit thē, as a couple of Egge ſhelles: wō is apparant by the holy ſcripture. For it is written in the Goſpell of S. Luke. That the rich man, when hee lay burning in Hell, did require onely a drop of water, to cole his tongue. Then conſider now, if a drop of water can ſuccour & help the ſoules ẏ lie in Hell, how much more ſhal ẏ ſweet holy water cole the ſoules ẏ lie in purgatory, when it is ſo ſwalhed & daſhed ouer all the graue with a ſwinging holy water ſprinkle?

Fourthly, they are greatly relieued by the offering of bread & wine: for through the might of ſuch an acceptable offering

the soules are fedde and refreshed of God.

Fiftly, with Vigils, of three, fiue, and nine lessons, with De profundis, with Requiescant in pace: and with such other like pleasant songes as Iob and Dauid soung, when they lay in purgatorie: for our deare mother the holy Church of Rome hath applied all such matters vnto Purgatorie.

Sixtly, they are relieued by fat offerings: for that the soules are maruellous glad, when the Priests get many offerings. And indeede, it is a most swéet morsell for their mouthes.

Seuenthly, with praying to the saints and thé Saints, and with singing of Letanies, Diriges, and Nyne lessons: for there are many great indulgencies granted vnto them.

Eightly with fasting & kneeling. For there is a plain text in the decrées, which saith, That the fasting of the liuing, is the hope of the dead.

Ninthly, when men doe pay for them such debtes as they left vnpaied.

Tenthly, when men do for thé works of mercy, and especially when they are done

done by Priests, Monkes, or Friers.

The xi. when their executours accomplish and fulfill their last willes, and testaments, especially if they haue bequeathed any thing either mony or lands, to any Abbie or Cloister.

The xii. when any man shall doe for them such penance as they haue left vndone when it was enioyned them by their ghostly fathers.

The xiii. when any man performeth for them such vowes of pilgrimages, & other like deuotions, as they made in their life time, and yet haue not kept them.

The xiiii. when men do pardon & forgiue them such offences, as they haue committed against any person or persons, he or shée, in their life time.

The last relieue, and the best of all, is, whé men cause masses to be song or said for them: for ỹ is far aboue all remedies, because it is a goodly drawing plaister, which hath not power onely to draw soules out of purgatory, but also to pick mony out of mens purses. And that same Requiem æternam being three times soung in the Masse, is such a pleasant

medicine, that (in a moment) it doth cleane take away all the paine & griefe which the soules suffer, & bringeth them fast a sléepe like dormice, in so much that they féele no more smart, neither at the stomache, nor in the backe: yea, and though that their bladder were puft vp like a Cowes vdder, so that they had not the power to pisse a plumb stone, yet with that medicine they should in the twinkling of an eye, be as sound as a rotten apple.

Nunnes of Leyden in Holland.

And yet now, besides all these good and wholesome meanes before specified the good and holy Nunnes of Leyden in Holland, and all other Conuentes of that profession, found out an other helpe of great importance: for euery day, betweene Michaelmasse and all Saintes: after that the Vigils of ir. lessons be song, then goeth ỳ Mother or Priorelle of the Cloister into a darke chamber, with a great rod in her hand, and then come the Nunnes in thither one after another starke naked, euery one alone, and turne vp their bare buttockes: yea, some of them as naked as my nayle, and so lie downe before the Priorelle, and there

ther receiue holy discipline for the soules in purgatorie: for, for euery ten girkes that one of them doth so receiue, there is a soule deliuered out of purgatorie, and flies vp into heauen without any stay. Is not this now a goodly matter? I beleeue verily, ỹ all the rest of the Nuns of other professions wil do ỹ like, though it were but euen for good manner sake, & that the Father or Patrone of the Cloister doth vse to execute the office many times, when the Priorelle is sick, or otherwise earnestly occupied.

And now (besides all this) Durandus writeth, That euery Sunday and holy day, the soules doe play. For seeing that God hath commanded, that on the Sabbaoth day all people should rest from their labour: it is great reason, that the silly soules should bee relieued of their paines on those dayes. In consideration whereof, it appeareth a maruellous charitable deede of our deare mother the holy church of Rome, to haue instituted so many holy dayes (beside Sundayes) & commanded them to be solemnely kept, because the soules may vpon those dayes rest themselues, & go a playing: for that it is to be

Soules doe rest and play on Sundayes and Holy dayes.

thought, that they obserue as well the precepts of the holy church as Gods cõmandements: otherwise they were no better thã Lutherans. And now we know very well, that there commeth no Lutheran into Purgatorie: for Purgatorie is only for the good Catholike which hold fast on the church of Rome, so that it is verily to be thought, that the poore soules are as wel holp vp with so many idle holydayes, as with the Nonnes discipline on their bare arses: yet it is to be considered, that albeit this, they must be prayed for on Sundaies, & other holy dayes, as well as on the worke dayes whẽ they lie scorching & scalding in purgatorie: for that hath our mother ỹ holy church specially cõmanded, being thereunto moued by ỹ exãple of a good fat Abbot, who as Durandus saith, because he had forbiddẽ his Monkes, to pray for the soules in Purgatorie, vpon Sundaies & holy daies, but only vpon worke daies, he was vpon a time by the poore soules catched & very sore beaten & wounded & by ỹ meanes forced to reuoke & breake his former order & cõmandement. And surely, ỹ was but reason: for although ỹ

In the 7. book in tit. de officio mortuorum nũ 2.

lly soules haue som playing dayes, yet I assure you they pay ful deerly for it at other times. For the paines which they suffer there, are so extreame, ỹ our doctors write of a truth, That there was a soule which had lyen. 30. yeeres in Purgatory, & at last there came an Angel who did bid the soule chose whether it would tary yet one short winters day in Purgatory, or that it would returne into the world againe, and there doe a marueilous hard penãce, to wit, for one long hundred yeeres space, should goe barefoote, and tread stil vpon sharp iron nayles, eate nothing else but browne bread, and drink bitter Gal mingled w vinegre, and weare a cloth of Camels haire next the skinne, and a stone vnder the head in place of a pillow. This soul did choose much rather to doe al ỹ same hard penance in earth, then to tary one day longer in Purgatory. Consider now what a sharp biting sauce mustard is: for as it is written in the Decrees, there is no earthly pain, or martyrdome, to be compared to the paines of Purgatory: yea, that holy man Thomas de Aquino saith, That the paine of the fire of Hel, and the fire of Purgatory,

This is copied in a manner word for word out of the book called *Sermones discipuli de tempore, & de sanctis, promptuarium exemplorum* in the 160. Sermon of the soules.

*Capit quæ in Gratiano dist. 25.*

Purgatory, is all one, and that they differ nothing at all, but that the one is but temporall, and the other is eternall! So that it was not without iuſt occaſion, that Virgil ſet a partition of Yron and other metall betweene thoſe two fires although ſome men be of opinion, that the partition was but a pale made of Wainescot, which (becauſe it was of Wilde) was long agoe burnt away? ſo that now hel & purgatory enter both in at one hole, & are both but one fire. Which is the occaſion that ſome take vpō them to ſay, That the fire of Purgatorie, is pift out: although there be other learned men, which bring in another occaſion, wherby it is happened, that there is now no partition betweene Hel and purgatorie but they are ioyned together.

Aeneid. lib. 6.

Hel and Purgatory both but one kitchen.

For it is written in a certaine Hiſtory: That there was a good holy Pope which was very deſirous to know of his Secretarie, being a good wittie and learned man, whether (as he thought) he might giue a generall pardon at once, for all ſuch ſoules as were then in Purgatory, & ioyntly with al pardon alike ſuch as ſhould hereafter be condemned thither: ſo that after, ther ſhould

This is written in the Apologie of Barnard Och.

The Pope and his Secretary common of indulgences and pardons.

be no more neede of Purgatory. Whereupon his Secretary did demaund of him this queſtion againe: Whether hee did not verily thinke, that if it were ſo, that hee had ſuch power, if hee did not then verely beleeue that all his Pope predeceſſors haue had the like authoritie in their times? Wherunto the Pope anſweared. Yes ſurely, conſidering that all his power and authoritie came from them. Then the Secretary did demaund of him againe: whether that of many Popes and holy Fathers, which had poſſeſſed that place before him, there were not one of them ſo mercifull and louing towards the poore ſoules, that had taken vpon him to doe that charitable deede, if his power did ſo farre extend?

Vnto this the Pope anſweared, As touching that, hee knew not. Whereupon the ſecretary gaue him full reſolution, ſaying, I can tell then certainely: Once our Lord Ieſus Chriſt, chiefe Biſhop of all Biſhops, and Pope aboue all Popes, had full power and authoritie to doe the ſame, for hee was almightie: and he had alſo the will to doe it, for that he was moſt mercifull: and did likewiſe beare an infinit affection and loue vnto all mankinde, in ſo much that hee did effectually

fectually and fully accomplish that matter So that it is not needefull for any man to trouble himselfe any more about that matter, seeing he hath (by offering vp of his body) obtained a pardon of God the father, and sealed the same for euermore, with his owne pretious blood for the redemption of all faithfull soules, past, present, or to come. So that now there falles no more condemnation or iudgement vpon them, neither shall they neede to feare death, Hell nor Purgatory, but depart out of this life directly into euerlasting life, as hee himselfe doth playnely testifie by Iohn the Euangelist in the Gospell.

Christs indulgence and pardon for all christen soules.

Iohn 3.18.
Iohn 5.24.

Now see, out of this will some men maintaine, That Purgatory is cleane taken away, euer since this great & generall pardon came: in so much that diuels are come to dwell there, and haue now brought hell and purgatory all into one kitchen, where they broile their soules, and turmoile them at their pleasure. And for that likewise, that good catholike Doctor Barnardus de Bustis doth defend this case with the testimonie and witnesse of Gregory: That the fire of hel and purgatory are kindled together, saying

Purgatory condemned.

ing, *Nam (vt inquit Gregorius) subeodem igne electus purgatur, & damnatus crematur*, That is to say, For (as Gregory saith) with one fire are the elect purged, and the damned burned. And therefore it is, that our deere mother the holy Church in the prayer called, Offertorium, which she singeth cõmonly vpon All Soules day, and in the Anniuersary, doth put no difference betwixt Hell and Purgatory: for these are the words which she doth vse:

In his Booke called *Rosarium* in the 3. part the 2. sermon.

*Offertorium* on all soules day.

*Domine Iesu Christe, Rex gloriæ libera animas omnium fidelium defunctorum, de manu inferni, & de profundo lacu, libera eas de ore leonis, ne absorbeat eas tartarus, sed signifer S. Michael repræsentet eas in lucem sanctam. &c.* That is to say:

O Lord Iesu Christ, King of glory, deliuer thou all faithfull soules out of the power of Hell, and out of the deepe lake: Deliuer them out of the mouth of the Lyon, that they sinke not downe into Hell, but that thy standarde bearer S. Michael may bring them into that holy light, &c.

Wherein they now plainely call Purgatorie, hell. And in an other Collect which they doe sing vpon the same day they call it, Regiones tenebrarum, that

is

is to say, The Religion and place of darkenesse, praying vnto God, that Saint Michael will or may doe somuch, as to deliuer them from thence. In summe, they make but one hole, and one lake of those twaine. Howsoeuer it happeneth, whether the pale that was betwéen them be burnt, or that Purgatorie is pist out, I wot not, it is too profound a question for vs, and therefore we will commit the disputation of that matter to the Doctors of Louen: They may (perhaps) tipple out a flaggon of wine or twain, in the matter, before they agrée vpon it. It is inough for vs, that we haue proued purgatory sufficiently, not onely by plaine textes of holy Scripture, but also by inheritance and possession, & so established it, as there is nothing to be said against it.

## The ix. Chapter:

*Intreating of indulgencies & pardons, proouing & establishing the same by scripture.*

Indulgencies and Pardons.

NOw it doth follow, that we intreat of pardons & indulgencies, whichof necessitie must proceede out of the foundation of purgatory, especially if you do minister

minister vnto it a glister of Parchment, Wax, and lead: for that hath a wonderful operatiõ in it, sithence it doth refresh againe our dere mother the holy church of Rome, and maketh her lustie, though she be something troubled with a laske: although indeed she is now waxed so old & vnwildy, as glisters cannot helpe her greatly, especially so long as these heretikes are still gaping after Scriptures, and will beleeue nothing, vnlesse it be set downe and confirmed by the bible. Now therfore I will send them to the Epistle of Paul to the Colossians, where they shal find, that Paul saith thus, Now ioy I in my sufferings, which I suffer for you, & fulfil that which is behinde of the passions of Christ in my flesh: for his bodies sake, which is the congregation. Allway prouided, that they shall not vnderstand nor interpret this text after their mindes, nor after the letter: to witte, as though Paul did mean nothing els, but that he (as a mẽber of Christs body) doth follow Christ his head, in suffering for the loue of the congregation, and strengthening of the same: for this interpretatiõ is heretical & doth not wel agree with the interpretation Col. 1. 24.

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tion and beléefe of our déere mother the Church of Rome. But they muſt know & confeſſe, that Paules meaning in that place is that the paſſion of Chriſt is not ſufficient to ſatisfie for all our ſinnes, which we haue cõmitted ſince: for thoſe muſt euery man make ſatisfactiõ for, by good workes and pardons, & with bulles and indulgencies: for to that end ſerue the merites of ſuch Saints, as haue bin canonized by Popes, & the bloud of their Martyrs, which ſuffered in defence of the holy Church of Rome: and furthermore, all the meritorious workes, which S. Francis. S. Benedict. S. Dominick, & other holy Fathers haue laide vp for a helpe, which were ſuperfluous and more then they were bound to doe. For all theſe merites and good workes, layde together vpon a heape with our merites and ſuperfluous good workes, which we haue in ſtore ouer & beſides thoſe which muſt firſt anſwer for our ſins: All theſe (I ſay) ar ſhut vp in a cheſt togither, wherof our holy father the pope hath ỹ keies to kepe & doth diſtribute them to euery perſõ according to his diſcretion: wh is commonly according as euery man doth annoint his hand

*Petrus Aſoreſius Catholicæ aſſertionis de lege.*

*Looke for this in the Extrauag. of Pope Clement 6. Rubric. de pœnitent. & remiſſ. cap vnigt. Dei filius.*

*Item in the treaſure of*

hand with golden oyle: For this same golden oyle is of such strength and vertue, that there is no offence, knauery, sinne nor abhomination so great, but it will be healed & made cleane with the same, as is plainely to bee seene in the *Taxa pœnitentiaria Apostolica*, that is, In the booke of reckoning, or taxe register, where the pardon & price of all sins is set upon certaine summes of money, which are set and taxed in the popish or apostolike penance chamber: but now among the rest, the Pope dealeth most liberally with such as come to Rome in the yeare Jubilie, & oft do there deuoutly visite the Graues or Toombes of Peter, and Paul: for those haue full remission of all their sins, *a pœna & culpa*: & therewith are the two Apostles marueilously recreated: for out of that may Saint Peter note, that the prayer of Christ for him, when he sayd, I haue prayed for thee, that thy faith should not faile, doeth there receiue full effect, when he seeth the people so deuoutly disposed to goe visite his tombe & graue. And by this now is that likewise (which wee alledged out of S. Paul) fulfilled, insomuch (doubtlesse)

Churches taken out of the Compilation of master John *de Fabrica super relax. Item*: the glosses *cap. anti. ext. de pœnit. & remiss.*

This is plainly set out in the glosse in *capit. antiq. de pœn. & remiss.*

that they haue great pleasure, when they see such deuotion vsed, & surely do laugh with al, as though they had the toothach The holy church of Rome doth yet bring forth other tetts of importance, for the establishing of indulgences, as specially, where Christ says vnto Peter: I shall give vnto thee the keyes of the kingdome of heauen: which are to be vnderstood, the keyes of the Chest before mentioned, wherein that rich treasure is shut up, which can neuer be emptied nor diminished: for if it were possible, that all the people of the world did goe to Rome in one yeare of Jubilie, that euery man might receiue full indulgence and pardon, yet should the same Chest bee no more emptied thereby, then the Ocean Sea should be, with taking out of it one spoonefull of water: or S. Goddards mountaine bee diminished, by taking from it one handfull of sand: as is plainly set forth by a very trim & fine verse, as followeth:

Mat. 16. 19.

This standeth likewise plainly set forth in the said glosse, and is confirmed by many Catholike Doctors.

*Milie licèt sumant, deperit inde nihil.*

That is to say:

Though thousands take, and none said nay:
Yet nothing wastes or weares away.

And

And now, how necessary & profitable this is, to our holy mother the church of Rome, it doth appear plainly out of this, That onely the indulgences, with the letters of pardon, and the *Reservationes pectorales, mentales, regressus generales, & speciales accessus*, with other such like trifles moe, are worth to the Pope of Rome in France onely, aboue two hundred thousand Crownes a yeare: so that throw all Christendome, it doth amount to aboue ten millions of crowns which is a pretty summe.

In the booke called *defensio Parisien. Curiæ prolibertatecco. Gal. Ludovico. 11. oblata anno. 77.*

But what should I talke much of the Pope? It is not long ago, that a simple gray Fryer called Samson of Millan, being by Pope Leo 10. appointed (amongst other) for one of ỳ gatherers or receiuers of the money for Buls & Indulgencies, had within a little space, gotten so much money for himselfe, that hee did offer to giue 120000. Ducates in ready money, to be chosen Pope. In summe, al indulgencies, pardons, iubilies, and Buls, with the rest of ỳ Popes authority, are lightly to be proued & declared by scripture, if men will understand them rightly, & according to the exposition of our deare

120000 Ducates offered to be made Pope.

mother the holy Church.

## The x. Chapter.

*Which doth treat of the supremacy of the Pope, and proueth and establisheth the same by scriptures and examples.*

The Popes power.

NOw as touching that which is to be said for the supremacy, and authority of the Pope, that is to be proued by so many cléere & strong testimonies and witnesses of Scripture, that I can scarce tell where it is best to begin. But I may take first the best known & plainest text, where Christ said: I say vnto thee, that thou art Peter, and upon the Petra (which is to say, a stone, or a rocke) will I build my congregation, and the gates of hell shall not preuaile against them, &c. For by these few words, to begin withall, it is witnessed (after the spirituall exposition of the holy Church) that Peter is the firm & stedfast foundation of the church for shée hath nothing to doe with Christ in this matter:) as Clemens hath very worthily set forth in his Epistle written to Iames the brother of our Lord. And againe, héere is not to bée vnderstood by Peter, the person of Peter the Apostle but

Mat. 16. 18.

*Cap. sit a dominus dist. 29 capit. omnes dist. 22. capit. non turbatur 24. quæ. 1.* and in the 1. decree, in the beginning of Clemens epist.

in the name of Peter, are our holy fathers (the popes) pointed vnto, as with a wet finger. For whereas ỹ heretikes wil say, that Peter was neuer at Rome, it is a starke lie. See I pray you their folly: wel his head and bones lie there yet at this present in a golden Chest. And yet besides that, not onely this Legend, but likewise that holy man Lippomanus, and the booke called Speculum Historiale, that is, The Mirrour of Histories, made by Vincentius Lirinensis, doe perfectly set foorth, That Iesus Christ mette him without the towne gates of Rome: And being demaunded by Peter whither hee was going? He answered, I am going to Rome to bee there crucified againe: and a while after was Peter crucified, and that vpon the same day, and place, and vnder the Tyrant that Paul, iust a yeare before, was put to death: yea, after that hee himselfe had beene Pope, and gouerned that Sea fiue and twenty yeares, by the same token that his seate which was hewed out of a Purphyre stone: and the Albe wherein hee sung his first Masse, doe both remaine yet for a memoriall. And although Saint Luke doth testifie that

S. Peters history of Rome.

Capit. Quamuis 21 dist. cap. sacro sanct dist. 22. cap. beati 2. Quæ. 7. capit. Fundamenta de electione & elect. potestate.

Reade the Acts of the Apostles where is treated of Cornelius the captaine of the councel at Ierusalem, of Peters imprisonment, & in many other places

he continued very long at Hierusalem: yea, and that in the very same time that hee should haue beene at Rome, by the reckoning and calculation of our deare mother the holy Church of Rome: and that Paul doth seeme to agree with the same, where he writeth, that the time that he lay in the prison in Rome, there was not one of the faithfull that did visit or assist him: I leaue to say, that Peter should then haue beene Pope: but all this cannot perswade vs. For that is to be answered, that Saint Luke might be ouerseene in his writing, and I thinke he was no good* Arithmetician: or else we may say (as diuers Lutherans themselues confesse,) that one body may be in two or three, or moe sundry places, at one time. And touching that he had perhaps forgotten that Peter was Pope of Rome: as is apparant by that he writeth to the Galathians, where he saith, That Peter was appointed for an Apostle to the Iewes, and he himselfe to the Gentiles. Or else it may be well answered, that it was not decent for Peter, being a Prince, and Duke ouer all the Apostles, to goe seeke or visite such a sim-

Gal.1o.2.7.8.

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ple fellow as Paul was lying in prison: Considering how Pope Gregory the 7. his successor about ỹ yere one thousand and seuenty did suffer the noble Emperour Henry 4. who came in the cold winter, simply clad, bare headed, & barefoot, most humbly desiring to haue accesse to his holinesse, being then in the towne of Gamisen his holinesse did (as is before said) suffer him to tarry before the gates of the towne, three dayes without once looking vpon him, or sending to him. Yet let alone that he would once step a foot to goe meete him, being in the meane space passing his time & dallying with his Curtesans, and with the Dutchesse Mauldis, who yet at last did make intercession for the Emperour. Wherefore is it not to be thought then, that Peter did likewise stand vpon his grauitie and reputation, without much going to the prison to seeke Paul, or visit him? Especially considering, how busie he was to appoint and set new Prelates in euery place. For it might perhaps bee, ỹ Peter was not very wel at ease: or diuers other occasions might cause it. But this is alway to be beleeued, and holden for a truth

Gregory 7.

The Emperor Henery the 4. This doth *Platina* write, *Benno Cardinalis* and other Historiographers.

This doeall the Catholike doctors write and many old histories, which yet notwithstanding doe not agree among themselues, so that there may be false heads amongst them, as it seemeth.

truth That Peter was fiue & twenty yeares complete, resident at Rome, and distributed the lands to euery one, according as hee thought good: and likewise ordained and instituted Prelates, Bishops & Archbishops ouer all the world, and deposed the Heathen gouernours, which at that time bare rule, out of their places, and placed other in their roomes, which hee did name Primates, for that euery man came to receiue iudgement at their hands as is very finely and at large set out in the Epistle of Anacletus, & in the booke of decrees. And that this is well founded upon the Scripture, it is apparant by the wordes of the said Anacletus, who doth bring in (for verefying of his saying) plaine texts out of the Psalmes, to wit, Moses and Aaron with their Priests. For out of that is forcibly concluded (as hee saith) that the Pope of Rome is the head of the Church. Is not that well shot, God saue the marke? Also the holy Apostles (saith hee) did debate and determine amongest themselues (as I think at that time, when they did strive who should be the cheif amongst them) that the Bishop of euery Countrey should know, who should be next vnder him:

This is set forth in the 2. decretall Epistle of Anacletus written touching the ordaining of Bishops and Archbishops. In the 1. booke of the councel cap. Prouince dist. 39.

This witnessing of Dauid in the 98 Psal. is brought in the 3 Epistle of Anacl. treating of the Patriarks, and in the decrees cap Sacrosanct. dist. 21.

Mat. 12. 1
Mark. 9. 5.
Luk. 9. 46.

hym: for notwithstãding that ther were all Apostles alike, yet did Christ giue that vantage to Peter, that he should be cheif of the Apostles, and so named him Cephas, that is to say, The cheife head or Prince of the Apostles. See now this is the exposition of our deare mother the holy Church of Rome, vpon these words of Christ: Thou art Cephas. And yet it is true, that Cephas is a word of ỹ Chaldee tongue, and doth not signifie A head, but A stone: as Petra doth in the Greeke, or Latin: for so S. Iohn the Euangelist himselfe doth expound it. But notwithstanding that, seeing it hath pleased our deare mother ỹ holy Church of Rome, to vnderstandit so, considering that this word Cephas, or Cepha, doth signifie in the Chaldee tongue, A stone and the like word in a manner, in ỹ greeke, & in the French tongue doth signifie A head, as to wit, Cephali or Cheefe, therefore it is good reason that we take ỹ exposition of Iohn as literall, & repose our selues vpõ the exposition of our deare mother the holy Church: who only indeed, hath the power and authoritie to interpret the Scripture spiritually, and allegorically

How Christ willed his Apostles to vse themselues in bearing rule one ouer another. You shall find in Luk. 22.25 26. Mat.20.25. 26. Mar.10.44. 45. Ioh.1.42.

So

So that this word Cephas, must needs signifie A head, & not A stone: as is plain to be seen in the glosse of the Decretals

*Glosse, in capite antiquorum, Extra de panitentia & remissionibus*

And out of this we haue to note two principall points. The first is, that the holy church hath such power and authoritie, that she can (not only) change the bread into flesh, but is able to make of a stone a head, and as well transubstantiate the words as the bread. The second is, that a man may make a good similitude or parable, vpon the nerenesse of names in speach, which in pronunciation doe sound one like another, as the holy Church hath concluded hereupon That Saint Clare can make dim eyes looke cleere: S. Quintine can heale the quensie in the head: and S. Valentine the falling sicknesse: & Saint Eutropius the dropsie: because these names in pronunciation doe sound one like another. And yet this cannot alway fall out so: for then might the Heretikes conclude out of the same, that Curates are curs: the Spiritualty, spitefaulty: Bishops beg bitesheeps: Cardinals, carnals: & that Walter Gentianus after ỹ French, is vagenti ashe, that is, a proper Asse: & Blindas-

*S. Clare. S. Quintine S. Valentine. S. Eutropius.*

nus

ass, a blinde Asse. Which thing now cannot be so, considering that Asses are not accustomed to write bookes, as these men haue done. Therefore we must remit the iudgement of these matters (in like cases and nerenes of names) to the holy church when they shal be so vnderstood and when they shall not be so taken. Now doth our deare mother the holy Church, enioy diuerse other godly and plaine Scriptures, wherewith to prop up and make fast the seat of our holy father the Pope: as specially, where it is written: That Christ came to fulfill the will of his Father. For of that must needs follow, That all good Christian men are bound to fulfill the will of their holy mother the Church of Rome, of which Church the Pope (without all doubt) is the supreame head. And again, God speaketh by the mouth of his Prophet Esayas: But doth the axe boast it selfe against him that heweth therewith? Or doth the saw make any bragging against him that ruleth it? Signifying thereby, that the King of the Assyrians had no power against the almighty God, who would vse him as an axe, or a saw, to punish and correct

Ioh. 4. 34. & 5. 30 Esay 10. 15. Which testimony was alledged by pope Nicholas *verbatim* vnto this purpose, in an epistle by him written, that was sent to the bishop of Constan. and is likewise in the decrees. *Cap inferior sedes dist.* 21.

correct his people by him. Out of this hath our mother the holy Church of Rome concluded, and (as she saith) made it appeare clearer then the Sunne, that there is no power nor authority in this world, but in the power of the holy sea and Pope of Rome, to correct or punish the same. And this she doth establish yet more strongly, by the words of Paul, who saith: That the naturall man cannot conceiue nor vnderstand Gods doings: but the spirituall man doth vnderstand and rule all things, but may not bee ruled of any man; For this doth the holy Church vnderstand by the Pope of Rome, that he is of himselfe so spirituall and ghostly, that no man may nor can iudge nor punish him. Now further his power is established in the first booke of Moses called Genesis, where it is written, That God in the beginning did shape both Heauen and Earth. For now, that is as much to say (after the exposition of ỹ holy church of Rome) ỹ the pope is the beginning of all things Considering there is no mention made but of one beginning. It is not said: In the beginnings, as of moe or many beginnings: and therefore whosoeuer should com-

*Boniface 8 in the Extranagam. tract. de maiorit. & obedien. ff. quod etiam Gen. 1. 1.*

*This doth the Pope Boniface the 8. write in*

compare the Emperour to be as good as the Pope, he is a ranke heretike, and of the sect of the Manichees, who said, There was moe beginnings of all things then one. What thinke you now of this? Is not this a good bag-pipe to play a galliard vpon? But now, tarry yet a little, it is likewise written, That God did shape two great lights, a greater and a lesser: which doe signifie (after the interpretation of the holy church) that the Pope of Rome is aboue all other Potentates, and aboue the Emperour: for he is the Sun, and the Emperor is the Mone. Whereby now is clearely to be seene that Moses had a foreknowledge of the Pope & his authority. And Iob must needs haue had some feeling of his comming. For thus God said vnto Iob: Knowest thou (I pray thee) how the heauens are gouerned? Or canst thou rule him vpon earth? That is (after the interpretation of the holy Church) That euen as in the heauen one eternall God doth gouerne all things, and as the holy Trinitie is brought to one only vnitie: The like consequence must fall out heere vpon earth. So that here the Pope only must haue dominion ouer all estates, Dukedomes

*His Extrauag. Tractat. de maioritate & obedient. Fratres eiusdem.*

Two great lights.

Iob. 38 33.

This interpretation with the other two following are worthily written in the glosse of the decretals in cap *antiquorum ext. de pœnit. ten. & remiss.*

The Pope aboue all Kings

domes, kingdomes, and other whatsoeuer, in consideration that hee is the onely line, leuel and compasse, whereby all other people are and ought to be directed. And in consideration hereof is the prophesie of Paul thus

Rom. 11. 25. 26.

vnderstood, saying: Vntill the fulnesse of the Gentiles be come, and then shall all Israel be saued: ioyning this, with that which

Ioh. 10. 16.

Christ sayd: So that there shall be but one flocke, and one shepheard: as to vnderstand. When all the nations vpon earth shal be subiect to the Pope. Like as now in our dayes wee haue scene a good beginning, and doe daily see with our eyes very great appearance of more. And that the Pope ought not only to haue a spirituall gouernment as a Bishop: but must likewise maintaine a worldly gouernment, as a King, is by cleare testimony of Scripture of our deare mother the holy church approued. For there is without doubt, a plaine Text, that the Apostles did say: Behold here are two swords, Wherunto Christ answered not saying That it was too many, but that, that was enough. Now out of this doth our deare Mother conclude, That the Pope of Rome must vse two swordes, to wit,

The Pope is a King.

This you shall finde in the text before alledged of the decretals *ff. in hac ext. de maioritate & obedientia.*

a spirituall, and a temporall sword. Ho hall, ho: how will this sound in the eares of the heretikes?

But now must they vnderstand for a speciall matter, that a good while agoe, there was in Spaine an honest man, who could not vnderstand it so, saying that this Scripture did serue nothing at all to that purpose. And by and by, the holy inquisition (which is the dearest and chiefest nurse & fosterfather of the Church of Rome) did take him, & burne him at a stake, as one which had highly blasphemed because that upon his opinion should follow, that the holy church hath not full power to interpret the scripture as she will: which I assure you is a terrible slander.

Therfore haue these heretikes need to loke well to the matter, and keepe their tongues, and giue eare to other testimonies and witnesses. For yet besides this Christ sayd to Peter: put vp thy sword into thy sheath. But of these words doth plainely appeare (as our holy Father Bonifacius the eight saith) That both the swordes, as well the temporall, as the spirituall, are vnder the power and iurisdiction of the

In the extraua gant. 2. de maior. & obed. and is likewise soconcluded in the Councell of Reines.

the Church, Yea, and it is very necessary that ỳ one sword be subiect to the other: which is to be vnderstood, That the temporall iurisdiction and authority must be subiect to the spirituall and ecclesiastical power and authority. For according to the saying of Saint Paul, There is no power or authority, but that which is appointed by God. Truely (saith he) there would be no good regiment: if the one sword were not subiect to the other: and that the lower and inferiour were (by some good meanes) brought in subiection and obedience, to the higher and superiour. Consider this is the onely, the naturall and grounded interpretation of the before alledged text of the holy Scripture, as our deare mother the holy Church hath interpreted the same, word by word. Is not this Popingay then trimly shot downe? Let these Hugenotes, and Lutherans come out now who cry alway that we cannot establish the power and authority of the Pope by any scriptures: now they may see, that we haue scriptures enough to hit the marke withall.

But now will we teach out of the Scriptures, That the Pope onely hath

power

power to consecrate: hallow churches to bless altars. Marke well ye words plainly set out in the Psalmes, where it is written, Except the Lord builde the house, their labour is but lost, that builde it, for this is the very Text, that ye holy Fathers assembled at the Councel of Carthage, were chiefly perswaded by to giue by speciall cõmandement, That no common or simple Priest should take vpon him to doe any such thing. Was not that (I pray you) a matter of importance to consult vpon? And yet besides this, it is there written: I am the Vine, you are the branches, he that remaines in me and I in him, shall bring forth much fruite: which the holy church vnderstanding, & the pope, hath resolutely concluded, That no man may consecrate or hallow any Church but he alone. Thinke you not that they had great reason so to doe? And therefore no doubt they are herein very well founded, & vpon great reason perswaded out of this, and all the other Textes before alledged, to conclude, teach, and determine thus, That the Pope is not onely a man, but Gods Lieutenant: yea, a God himselfe vpon earth: by

For blessing and hallowing of Churches and altars Psal. 127 5. Durandus in the booke called Rationale, diuin. offi. lib. 1. rubr. 7 de dedicatione. Eccl. John. 15. 1.

a Glosse in the Extrauagantes de verb. signific. ad Apostol. nos lib 6. decret. tit. 10. in dicate. Item reade hereupon the plaine texts in the decretals cap. Quando persones detrast. episcop. and the glosse in the decretal. lib. 1. de electione & electi potestate, and alleaged vpon that cap. quos Deus. 3. 9 2.

b Glosse vpon the Preface of the decretals, onely in the 6. booke.

which occasion hee doth likewise change his name, at such time as he is promoted to the popes seates, specially for that he doth likewise alter his nature, and from the degrée of a man, is become halfe a God.

c Cap Sicomnes dist. 19.
d Cap si quis suadente. 17. 13. 4.
e Cap. Præceptis dist. 12.
f Cap. in memoriam dist. 19.
g Cap. Fmit Imper 9. 9. 3. & cap. Eaphemium 23. 9. 3.
h Cap si Papa & ibi glossa dist. 40. cap. paret. cap. nemo iudicabit. cap. aliorum, cap. falla. Cap. cunctos permundum. with the other chapters following 9. causa quæst. 1. i Cap. omnes dist. 22. cap nonnes. dist 40. and the glosse in Extrauagant. cap 1. de vel. ordin. Papa Armachus & Arnaldus Baranus, glos. in. Extrau. ad Apostol. de Pa. dist. 3 ff. persona.

And vpon this consideration c must his mandates be obserued, as Gods commandements. Yea, it is d not lawful for any man to doubt or to reason vpon his title and authority. For he may (if it come in his head) e set vp and establish a new seruing of God or religion: and all men must (of necessity) f follow his commandements, how heauy or incompatable soeuer they be. For he can (of an arrant knaue) make an honest man: neither may hee by any man bee iudged or punished: no not although he runne headlong to hel, g carry a great company with him, seeing it is he that iudgeth all men by his absolute power. Yea there is giuen to him, h a full power & authority as wel in heaue as in earth: & he must be of all men esteemed holy: yea, although he were knowne to be an arrant knaue and vile varlet: neither may any man say vnto him, Wherfore do yée so, or for

And

And therefore the holy Church doth say, declare, & pronounce, That it is most needful, that all Christen men (for their saluation sake) submit themselues wholy vnder the Pope of Rome, as it is written in the first of John: And of his fulnesse haue we all receiued euen grace for grace. Which being vnderstood, according to the letter, may well bee applied to Christ: but after the spiritual vnderstanding, which is according to the interpretation of the holy Church, and of the Catholike doctors, it is (without doubt) to be vnderstood of the Pope of Rome. And therefore doth Esaias say: What will ye do in the day of the visitation & destruction, which shall come from farre? To whom will yee run for helpe? & Or to whom will yee giue your honour, that he may keepe it? This is now to be vnderstood (after the interpretatiō of the holy Church) e That the Pope of Rome is all our honour and wealth. For how can it bee otherwise vnderstood? Considering that hee hath the

a Extra. de maiorit. & obedien. in paragraph. Porro. Read likewise vpon all these matters. Hostiensis noble Canonist in summa tit. de offic. legat. & offic. quæ pertinet ad officium nu. 3. & is likewise spoken by Nicolas Gattus in his treatise de potestate legati a latere. Nu. 23. and 24.

a John 1. 18.

b Extr. de offic. pal. in addition. Esai. 10. 14.

c Capitulum. hominum. Cau. 9. quæst. 3.

d Nicolaus Matthiæus in his treatise de Cœnobiis. a Gabe Sanctorum in 3. dubio.

e This standeth written in a manner verbatim in the booke called Ceremoniale Romanum eccle in the 2. Chap. of the 1. booke.

called *Ceremoniale Romanum Ecclesiæ.* in the 2 chap. of the 1. booke.

power to chose any man or woman whom he liketh of, and him or her, in the name of God, or in his owne name: yea, and that without the will or consent of his Cardinalles, declare, pronounce and iudge for a Saint, canonize them, put them in the Kalender, place them in y register of Saints; and so appoint them a rome in the Romish Hierarchie, either amongst Angels & Archangels, or els amongst Martyrs and Confessours, as he shall thinke good: willing and commanding, That in euery Church one holy day shall be kept for them, and deuoute seruice said and done that day as to an holy Saint is proper & appertayning: yea, and further, giue and graunt to all such as shall once a yeere (being shriuen and doing penance) goe on pilgrimage, and visit the tombe of such a new Saint, pardon of all their sinnes for one whole yeere and fourtie dayes.

*Hierarchie* is to say an holy regiment, and was called *Dionysicall*: by one called *Dionysius* who said that the Romish Church was *Areopagi*, where of Luke doth speake in the Act. of the Apostles: others say that it was S. *Dionys.* of Paris: others take it but for a feined name, and a false booke which is put out in his name, where he doth set forth the heauenly *Hierarchie* or regiment, with all the Quires of Angels, with all the stooles and bankes so perfectly as though he had been there ten yeeres. Of men may vnderstand by this *Dionysii Hierarchie*, the holy regiment that *Dionysius* companions, that is Bacchus companions doe keepe vpon the Saints holidaies which the Pope hath canonized, as on Twelfth euen, Saint Martins euen and such like.

Yea,

Yea, moreouer, he may (if it be his pleasure) depose, deface, & blot out of the Kalender, & register, such as haue bene a long time canonized & worshipped: as did appeare by pope Boniface the 8. who caused S. Herman of Ferrarie, to be digged out of his graue & burnt, after he had bin taken and esteemed for a Saint more then twentie yeres. And that which is more, we find written, That pope Clement the 5. (about the yere of our Lord 1305 did charge and command the Angels through his popish authority & power, that they should take ỹ soules of all such as comming in Pilgrimage towards Rome, did die by the way, and forthwith carrie them into Heauen without any delay or tarrying, or without letting them once smell the fire of purgatory: as appeareth by his Bulles hereupon granted and made: whereof diuerse coppies do (at this day lie at Vienna at Limoges, and at Poytiers, townes in France, in the Chests where ỹ priuiledges of ỹ same Townes are kept. Wherefore (then I pray you should not we willingly accept him for all our wealth and honour, seeing he can cano-

nize, make, and vnmake he Saints? shee Saints: and hath likewise powe ouer the Angels of heauen? I doe not speake of this, that he, as a king & priest, can make God: yea, & create him, who onely createth al things, as it is writte in the booke called, Stella Clericorũ which is to say, the starre of the Clerks, or priests wherein all Priests are named, Creatores Creatoris. And now, hee maketh all Priests: so that he may iustly be called *Creator creatorum creatoris: that is to say, The Creatour of those which haue shapen and created the very Creator of all things. So that the writing of Paul to the Thessalonias, where he speaketh of the Pope of Rome is not a misse: where he saith, That he shal extol & aduance himself aboue all things that is named God, or Gods seruice, and shall sit in the temple of God, as though he were God himselfe, and proclame himselfe for God. Which thing also was before spoken by the Prophet Daniel, That he should lift and set vp himselfe aboue all Godhead, and should speake marueilous things against God, and do euery thing after his owne lust: placing himselfe aboue all things in the world; distributing lands and

Read the 1. chap. of the 2. part.

* That is to say the creator of all things 2 Thes. 2. 4. Dan. 11. 36.

These prophesies of Daniel Paul Euerardus Archbishop of Saltburcch hath interpreted vpon the Pope of Rome like as is to be seene in the booke called Annales Ecclesiastici lib. 7. And lo like wise the Emperour Frederike 2. hath done the like and set it forth so, euen in the same place And Arnoldus Bishop of Orleans did the like in the Councel of Reines.

king-

kingdomes, euen as hee best list and will. Now, according to this prophesie, hath our deare mother the holy Church ordeyned and concluded, That hee hath full power and authority to doe whatsoeuer his will and pleasure is, and that he may dispense both with the old and new testament: with any othe, vowe, or promise.

In summe, hée is euer and aboue all iudgements of God or man, to make of nothing something, of streight crooked, and of crooked streight, to transubstantiate and chaunge the forme and substance of things, euen as it shall come in his head: For vnto him are all lawes & iudgements subiect, and neither any law nor iudgement hath power or iurisdiction ouer him: for that he is the liuely Fountaine of law and iudgement, who (as touching matters of our faith) cánot (in any point) faile or misse: & therfore he may order and determine vpon al matters touching our beléefe & faith, & so interpret, the scripture, as he thinketh good: he onely may take and leaue doe and vndoe. In so much that (though all the World were against him)

Read Caplest. with the glosse dist. 34. & 17. And the same is testified by Sigismun. Nepo. Read the glosse vpon the first booke of the decretals Gregorii tit. de translatio. Episcopi cap. quanto personam. there you shall finde the place set forth and established by witnesses of the decrees. Item the glosse of the decrees. causa. 15. qua. 1. And in the extraueg Ioan, 22. tit. 14. summa. And Panormitan, writing vpon the same place. Fortunius Gratia. in lib 1. in Prin. 4. Col. de pœnit.

yet must we take his part: To be briefe there is no man to be cõpared vnto him but God alone: and therefore can he do all things ỹ God doth. For lok whatsoeuer God doth in heauen, the like doth the Pope here in earth. What should a man say more? His authority & power is so great, that no tongue can expresse it, neither is it possible for the capacity of man to cõceiue it: as Zodoricus Zamorensis and Bartholus Chassaneus yea the whole Catholike church of Rome hath determined & concluded. For as Antonius Florentinus doth testify, he is aboue all creatures, and his might and power doth extend euen to matters in heauen earth, and hell: for that he is the cause of causes, and the Lord of Lords, the Head & Bridegrom of ỹ whole church, yea, the high and principal Gouernour of the world vniuersall: he is the light, the brightnesse, & the very foundation of faith, and the very Summe and Touchstone of ỹ truth: he is the highest steppe of the Kayzes, and all in all, whatsoeuer can be thought or said. For as touching the giuing & distributing of Kingdomes Dukedomes, landes, and Coun-

*Curtius senior de Bal. do in Consil. 20. in fine. Ioan. de turre cremata, Catal. in tract. de potestat. Papæ. Aug. Beroius in Rubr. de off. de leg. num. 10. Bero. in cap. cum in Innum. 1. de verb. Decius & Ludouic. Gomesius vpon many places.*

*Zodoricus Zamorensis in speculo humanæ vitæ, li. 2. cap. 1. Barto. Chassan. in catalogo gloriæ mundi in 4 part in 7. consideratio Antonius Florentinus Summa.*

*This doth Ferinus witnesse in many places*

*In cap. quoniam de vnit. Eccle. 6. Ioannes de turre cremata also in many places*

*Antonius de Rosellis Corsecus Siculus in tract. de regia potestate.*

Countries, to whom, and when he shall thinke good: that office he hath fast and sure in possession, and doth dayly practise and put the same in exercise: as is right to be vnderstood by this prettie verse following:

*Petra dedit Petro, Petrus diadema Rodulpho,*

That is to say.

*The Rocke gaue Peter, and his race,*
*a princely and emperiall crowne:*
*And Ralfe receiu'd from Peters Grace,*
*a royall diademe of renowne.*

Which trim verse was (by the before named Pope Gregory 7. after that hee had excommunicated the said Emperour Henry 4. and cursed all his adherents) sent vnto Ralphe the Duke of Swaben with an imperiall crowne: aduertising him plainly therewithal, that it lay wholy in his hands, to giue to whomsoeuer it pleased him, as well the Empyre, as the crowne: wherin he did finely prophesie in such order, as Caiphas the Iewish pope had prophesied, saying That he would neuer be esteemed as Pope if there did not die the same yeere before Whitsontide a false or vniust King. For it came euen so to passe: Not that ỳ Emperour

Read Benno the Cardinal, Ioannes Maruus, Mare Historiarum Chronica Sigeberti, Platina & other moe writers of Histories.

perour Henry (by whom hée spake) did die that yéere: but that the lot fell vpon Ralph, to whom the Pope had giuen the Imperial crown, who was the same yéere pitifully slaine, his hands first cut of, and he lamenting sore before the Bishops, That through informing of the Pope and their prouokinges hée had made him and his accursed, and rebelled against his own Lord & supreame head Now a litle after this did succéede pope Paschalis 2. who againe excomunicated a fresh the Emperour, and commanded the Earle of Flanders, called Robert, to destroy with fire and sword, the territories of Luek and Camericke, because that they would remaine true vnto their natural Lord and Soueraigne the Emperour Henry: Yea, he did giue the Imperial crowne withal the iewels of the Empire to Henry the 5. sonne vnto the said Henry the 4. Emperour: and hérein preuailed so much, that hee did prouoke the sonne to rebell & persecute his owne Lord & naturall father, yea, with such horrible & vnnaturall malice, that he let him (most pitifully) starue in the prison at Lueck: which hapned in the yeere

*Paschalis Pope*

*The Popes letter to Robert the Earle of Flanders, written in the second booke of councels folio. 8.10.*

yere of our Lord 1108. Neither would he receiue the Lukeners to grace, til such time as they had taken vp the dead carkase of his father (which was by them there buried) and cast the same out into the fieldes, like the carion of a dog. And by that meanes the Lukeners were likewise discharged of the excommunication which Pope Paschalis, had layd vpon them.

Read the chronicle of Robert Barnes, Eusebius and Naucerus.

Men may likewise very wel conceiue the same by the example of the Emperour Fredericke Barbarossa, who after a great many of excommunications and curses, was in the end within ỹ towne of Venice vpon the great market called S. Markes place (at the topof ỹ stayres of the great Church or Pallace (troden vpō the neck by Pope Alexander 3. euen with his fæte: who, for the establishing of his authoritie and power, did vsurpe and openly pronounce before all the people this saying in the Psalme: *Super Aspidem & Basilicum equitabis, & conculcabis Leonem & Draconem*: That is to say, Thou shalt ryde vpon the Lyon and the Adder: the young Lyon and the Dragon shalt thou tread vnder thy

*Frederick Barbarossa.*

Reade John Carion in his Chronicle, and other writers of Chronicles.

Psal. 91.

thy seete &c.

*Franciscus Dandalus.*

And thus likewise was Franciscus Dandalius Duke of Venice excõmunicated and banished by pope Clement 5. and enioyned vnto certain penance: which was, That he should goe creeping alongest the Popes pallace, vpon his hands and knees, with a collar about his necke like a dog. So that it is apparant, that the pope of Rome hath ful and absolute power ouer all Kings, Dukes, and Princes: and therfore may commaund them as his subiectes and tenants: and may extoll or aduance, and disgrade or depose them euen as he shal thinke good. Which authoritie of his doth extend and reach so far, that he hath likewise ful power, cõmandement and iurisdiction ouer the Kings and Emperours of Turkie, and other Heathen Countries. Insomuch that a man may lawfully appeale vnto him, (in any matter) from before any earthly prince or potentate. In summe, he hath vnder him the rule & gouernement of all Emperiall, Princely, and Spirituall iurisdiction: for he is consecrated as a priest, and crowned as a King: &

*Qua. 47. & 49. Whois thiough*

*August. de Ancona in summa de Ecclesiastica potestat quæst. 1. articulo 7.* And more other canonists *Iacobus de Terano*, cham.

is

is therefore the King of Kings, & Lord of Lords.

For as touching that which these heretikes do alledge against this, that Christ should haue said: Giue vnto Cæsar that which is Cæsars, and vnto God that which to God belongeth, that (saith our mother ỹ holy Church) was not a perpetuall rule, but stood in effect onely for a short time, to wit till such time as Christ had suffered, and was ascended vp into heauen. For now, to answere that where hee saith: After that I shall bee lifted vp from the earth, I will draw all things vp after mee: that is thus to be vnderstood, (saith the holy church of Rome) That Christ after his ascentiõ into heauen, should take all kingdomes Dukedomes, and such like out of the possession of Kings, Dukes, &c. and that by meanes of his souldiers, especially by his Romish Apostles. And whereas in other places hee doth forbid his Disciples to seeke after, or to receiue gold or siluer, that must likewise be vnderstood but till such time onely, as they haue brought in subiection & vnder them all kingdomes and so to leaue the same by

bet laime to pope *Vrbane 6.* writeth this, *In tractatu Monarchiali, qui incipit: Reddite quæ sunt Cæsaris Cæsari, &c.* Math. 22. 10. Mark. 12. 17. Luke 20. 25.

Math. 10. 9. Marke 6. 8. Luke 9. 3. 12. 33.

will

This doth Platina witnesse in the booke of the Popes where he doth set forth the life of Alexand the 3.

will and Testament vnto the Popes of Rome (their successours:) for then endeth that determination. And that was the cause why the popes began to trauel with a deliberate intentiõ, to make a diuision of the Imperiall Crowne of Rome, who then had the East & West Country of Græce, and almost the whole world in subiection: as Pope Alexander 3. did plainely acknowledge vnto the Emballadours of Emanuel Emperour of Græcia, declarining plainly, That he in no wise would haue the Empire of Græcia and the Empire of Rome vnited or ioyned together againe in one: which was done especially to the intent that he might be the better able to ouerrule them both.

Fredericke the 2. deposed by Gregory the 9. in anno. 4.

And out of that it doth likewise growe that Gregory the ninth, and Innocentius the fourth, Popes of Rome, did depose the Emperour Fredericke the second, and absolued his subiects of their oth which they had taken and made vnto him: & aboue that, did excommunicate and banish all such his Subiectes, as did remaine faithfull and true vnto him. And furthermore, granted great

indul-

indulgence & pardon to such as would rebellionsly rise vp to destroy and confound them. And yet besides all this, after that he (with the summe of an hundred and twentie thousand markes of golde in weight) had redeemed & set free himselfe out of the excommunication of the said pope Gregory, yet was he (notwithstanding that) once againe accursed and banished. Insomuch that Henry Lantgraue of Thuring was chosen Emperour: and after his death, (which was very sodain) the Imperiall crown was giuen to one William then Earle of Holland: who very shortly after that, was by the Freeses slaine. After whose death the Empire did remaine seuentéene yéere complete without head or Emperour. *Naucler.* *Emperour William countie of Holland slaine by the Freeses.*

And yet I pray you, consider: Doe we not finde by all perfect Histories, that Pope Vrbane the fourth, did about the yeere of our Lord 1264. violently dispossesse Conradinus sonne to Conrade, then Emperour of the kingdome of Scicila, notwithstanding the same, did by iust title of inheritance apper taine vnto him, and gaue the same *Vrbane 4.* *Conradinus king of Scicilia.*

to

to Charles Earle of Anjou de Pro-
uince and brother to Lodouike King
of France, & his successor Clement the
fourth, did set the Crowne vpon his
head, with condition, that hee should
yeerely pay to the See of Rome, foure
thousand Crownes of Golde.

Read the Chronicles of France.

Now to deface that deede and intent

Pope Nicolaus.

Pope Nicholas ỹ third about the yeere of our Lord 1268. caused Peter the king of Aragon, who had maried the cousine germane of the said Conradinus to come out of Italy, to depriue ỹ said Charles of the same, and brought the matter so farre, that hee tooke perforce the said kingdome of Sicilia, hauing first by craft ỹ practise (in one night) caused most cruelly to be murdered (by the Sicilians) all the French both men, and women, and children, young and olde, that were within the Iland of Sicilia: by reason whereof, they vse yet at this day for a common by word, to call it, The Sicilian Euensong. And then after to the contrary of this, his successour pope Martin, the fourth did both banishe and curse the said Peter: and so not onely commited the defence and custodie of

Frenchmen murdered in the vesperina Siciliana.

Martinus did curse & banish Peter king of Sicilia.

the

the said kingdome of Sicilia vnto Robert Earle of Artoys, to haue and to the vse of the sonne of the said Charles, who was kept prisoner in the hãds of his enemies: but also likewise take from him the kingdom of Arragon which he possessed & enioyed by patrimonie, and did giue the same kingdom of Arragon vnto Charles, Earle of Valoys and son to Philip the French King.

And did not Pope Bonifacius the viii. in like manner curse Philip the French King, and gaue his kingdome to the Emperour Albertus, by authority and gift of the holy and Catholike church of Rome: and that, because the said Philip would not acknowledge, accept, and receiue the pope of Rome, for his superiour: Insomuch that the aforesaid King of France was forced (of necessitie) to send out secretly vnder the gouernment of Sarra Colomna, three or foure hundred horsemen, who in the night, tooke the pope prisoner at Anagnia, where he was at that time resident, and so brought him to Rome as prisoner: where (within foure and twenty dayes after) he dyed like a beast, as by a common re-

Philip King of France.

Read the Chronicles of France and Carion.

uerbe (which hereafter shall be more expressly set forth both appeare.

We haue likewise seene not long agoe, that Pope Alexander the seuenth did giue vnto Ferdinando King of Castile, grandfather vnto the Emperor Charles the fift, all the countries of the new Indians, which lie westward from Spain in the Ocean Seas: and that in such order and manner as by the Bull is specified, *Motu proprio* that is to say, of his owne meere motion, and being not thereunto required: But much rather, *De mera liberalitate, & ex certa scientia, ac de apostolicæ potestatis plenitudine*, that is to say: Of meere liberality, and an assured knowledge, and by full power Apostolicall.

Alexander 7. These are the words specified in the Bull of Pope Alexand. granted for the same in An. 1463. the 4. of May which Bull is set forth by Fran. Lopes de Gomora in his hist of Inde.

In so much that the King of Peru, called Atabaliba, who being ouercome by the Spaniards in a battell, sayd (very vnwisely) That hee did not esteeme the Pope, saying that hee would giue away to another that which was none of his owne.

This history you shall finde written by the said Fran Lopes de Gomora in the history of the Indians in the 113 chap.

For Fryer Vincent Valuerda, had let him plainely vnderstand, out of his Breuiary or Portesse, That Christ the Sonne of GOD did at his departure out of this world,

world, appoint and leaue the Pope of Rome, for his Lieftenant, with power and authority, to giue and distribute all Kingdomes at his will and pleasure: And that the Pope of Rome had giuen all his countrey of Peru, and the new Indians to the King of Spaine.

And likewise, in the yeare of our Lord, 1515. Leo the tenth would haue giuen Frauncis the French King (who was then at Bolonia in Italie, and that to make confederacy and league with him) the whole Empire of Constantinople. But the King giuing him worthy thankes, would not accept the gift, vnlesse hee would put him in possession of it, which our holy Father the Pope had no minde to doe becauseit woulde haue coste him a great deale more money then the Sealing of his Bulles. And not long before this, about the yeare of our Lord 1466. Pope Paul 2. had deposed by sentence George the naturall King of Bohemia, from his layde Kingdome, and giuen the same vnto the Dukes of Germanie: Marrie with this condition, that they should goe and take it perforce, as their

Leo 10. daily giue away an Empire.

Pope Paul 2: frankly did giue away the kingdome of Bohemia but vpon many conditions.

owne coſt and charges: in which attempt they loſt aboue an hundred thouſand men, both horſemen and footmen, and yet did preuaile very little. For ſuch preſents and gifts, are of the nature of his Biſhoprickes of Hieruſalem and other townes in Turkis, which he giues to this man and that man, whereof the Biſhoppes neuer enioy any more but the bare title, which they haue well wrapped vp in a Bull of a sheepes skin ſurely ſcaled. And if they bee not therewithall content, they may goe ſeeke farther at their owne coſt and perill. And yet will our holy Father haue homage and reward for it, although it haue coſt him neuer a peny. Of the like coſt we ſee daily examples, as the Kings of Sicilia and Naples, muſt euery yeere vpon S. Peters day doe homage vnto him, and acknowledge him for their cheife Lord & for teſtimonie of the ſame, they preſent him with a white Hackney, well trapped with rich furniture, with thouſand of Ducates beſides: yea, the kingdome of England was a great while in ſubiection, and at the diſpoſition of y pope. For the before written pope Alexander

The Pope cheife Lord of Naples.

The Pope cheife Lord of England.

the

the 3. did bring one King to that point, about the yeere of our Lord 1181. And that vnder pretence that Thomas Becket Archbishop of Canterbury, was by the Kings consent slaine. And further long before that, in the yeare 740. a certaine King of England called Inas, did make the whole Island tributary to the pope of Rome: insomuch that the popes had alwaies their collectors and receiuers in England, to gather vp & receiue the Peter pence, till such time as it was forbidden by Henry the viii. *Platina in the life of Alexander the third.*

But to what purpose should I so particularly name ỳ Kings of England, Naples and Sicilia, seeing that al Kings and Emperors, throughout the whole world are bound to kisse with great reuerence the Popes holy feet?

Is not that a sufficient proofe, that he hath full power and iurisdiction ouer them all? And good reason it should so bee, For by him Kings doe raigne, and by him Iudges execute the Law: as it is written by Salomon in his prouerbes chapter 8. For that which he writes there of the eternall wisedome of God, that is, by our mother the holy Catholike

Gl. and Panormitanus vpon the *Clementines. lib. 5. tit. ad nostram.*

Church, vnderstood and set forth concerning the Pope of Rome. As plainely doth appeare by the glosse vpon the Clementines, and by Panormitanus likewise.

This is plainely set forth and at large in the booke called *Ceremonia Ecclesia Romana* in the 2. tit of the 1. booke *ff ordo processe* and further in the 3. tit *de primatu Petri.*

And therefore, when the Popes holinesse is disposed to ride on horseback then must the Emperour or King which is present hold his Stirrop, and after a while leade the horse by the bridle in his hand. And alwayes when the Pope will be carried in a Chayre, then is the Emperour or King whosoeuer it bee, bound of dutie to bow downe his neck, and to take the Chayre vp vppon his shoulders. And likewise when the Pope goeth to dinner, the dutie of the Emperour or King is to serue him with water, wherwith to wash his holy hands, and hee must be sure to attend at the Table vntill the first course bee serued.

*Clam. vnica de iureiurando, vers postquam ibi,* and in *tit. Certum* & in the same is set forth likewise by *Rossaurus Castaldus in tract de imperatore quæst 36*

For a finall end, he must serue the pope euen as a seruant doth serue his master: yea, and I pray you wherefore would hee not, seeing hee hath taken and made his oath solemnly of obedience and fidelity to the pope, as it is plainely sette forth in the popes lawes: And yet is not the pope bound to any point

not to him, nor to any other earthly creature, vnlesse hee will sometime of speciall grace, rise out of his seate to let the Emperour kisse him kindely. Otherwise, all men liuing are bound of dutie, as soone as they come within his presence, to fall three times downe vpon their knees, and then to kisse his feet. And whersoeuer hee passeth by there they must all fal down vpon their knees and worship him: otherwise they are like to eate stockfish, which his Gard will giue them largely: yea and that without butter. And therfore doe they cry, Abasso, Abasso, which is as much to say as downe vpon your knees. Which thing I assure you is most dutifull, and established by plane Scripture: for that it is written, Psalme 8. Thou hast put all things Vnder his feete, Sheepe and Oxen: yea, and the Beastes of the fielde Which is to bee vnderstood, Christian men, Iewes, Turkes and Moores, And the Fowles of the ayre: That is, The Saints departed. And the fishes in the sea that is, The soules which lie in Purgatory. Insomuch that there is nothing, but it is made subiect vnto him. For he only is

and the forme of the truth set forth in can Tibidem, dist 37. This you shal find in the booke called Ceremoniale recl in the first ii of the 3. booke.

This doth Barbaiza a Catholike Doctors set forth thus: It is so vnderstood of the Canonists. Ca, cuncta per mundum 6 quæst 3. and in glosse in the chap. ad apostolicã de sent & reludic. in 6. and so through in quest. 23. 31. 45. 46.

is Lord ouer al the world, and ȳ world is properly his, so proued by the plaine text, Psal. The earth with all her plentiousnesse, is the Lords, as our mother the holy church hath interpreted it, & so concluded. For which cause he may (as Antonius de Rosell in tract. de consilijs, Antonius de Rosellis doth testifie) take from one whatsoeuer he wil, and giue to another what he list. And this is ȳ which Cardinall Poole (being the popes Lieftenant at the councel of Trent) did likewise defend and establish by Scriptures euen by the very words of Christ saying, That he would make of Peter a fisher of men. Which is in this sense to be vnderstood, according to the interpretatiō of the holy church of Rome, That he would driue all Emperours and kings: yea, all people of the world, into the Popes net, so that he might seeth them, broyle them, or fry them in a pan, euen as his holinesse should thinke best to vse and order them. Reginaldus Polus in the booke which he wrote vpon the councell of Trent.

And although Paul did speake of an other, which should be the God of this world: and that Christ doth likewise name the same, The Duke, or Lord of this world, meaning the Tempter which shewed him all the kingdomes of the 2 Cor. 4. 4. Iohn 12. 31. 14. 30. 16. Eph. 2. 2.

world and the glory of ỹ same, saying, vnto him, All these will I giue thee, if thou will fall downe and worship mee: for they are mine, & I may bestow them vpon whom soeuer I will: Yet doth not all that make any thing against our purpose: for they twaine, to wit the pope and he, are both as one, and agree like two heads in one hood: so that ther can no iealousie grow therby. For as the Scripture saith and beareth witnesse: The dragon hath rendered vp and giuen to the beast with seuen heads all his power, his seat, and authority: Now what conditions are made betweene them, I wot not, but let them alone with that matter, they will agree well enough. Thus much then in effect touching all that which Daniel and Paul did say and prophesie in the Scriptures before specified, is throughly fulfilled in the pope of Rome: and therewithall likewise, that thing whereof Iohn speaketh in the Apocalypse, that The citie which is builded vpon seuen mountaines or hills, (which out of doubt is the Citie of Rome, as Tertullianus, Lactantius, Hieronimus, and all the old Fathers haue testified, and as the situation and state of the

Math. 4. 8. Luk. 4. 6.

Apoc. 13. 2.

Apoc. 17. 9. And this is by *Tertul.* vnderstood of the Citie of Rome, in his booke against the Iewes, and in the 3 booke a-

gainst *Marcion*. *Lactant*. *Hierom*. in the epistle to *Marcellus* Read likewise the epistle of *Leo eliensis*, *aduersus Pascalem*, and in the 2. booke of Councels, fol. 809.

the Cittie it selfe doth make apparant shall receiue a maruelous power and authority (specially of the same whom Paul calleth, The God of this world, and whom Christ calleth The Duke or Prince of this world, and whom Iohn calleth, The Draggon:) insomuch that all Kings and Princes of the earth shall pray vnto him and he shall be trimmed & decked with gold, siluer, pearles. and all rich and precious iewels, as you may plainly see in our holy Father the Pope of Rome, with all his Cardinals, who are deftly decked vp with all costly iewels, like Puppets, And hee shall receiue a mouth speaking great and wonderfull things, so that all the world shall say, Who is like vnto him? Euen after the same sort, as you see the Pope giue forth strange things touching his owne person, and doth attribute to himselfe a certaine power and authoritie aboue all Kings, Princes, and Angels in heauen: yea, euen aboue the Sonne of God, and (which more is) aboue God himselfe. Insomuch that, vpon this consideration, our deare mother the holy Church hath concluded that he should be called, Papa as though men

men should say, Pape, which is as much to say in our language, as a wonderfull thinge or hem in derision. For it is a word which doth signifie a monstrous wondring, for because that he is a wonderfull monstrous and strange beast Insomuch that one of his owne Poets doth call him Papa stupor mundi, that is to say, The wonder or mocking stocke of the world. Euen as if man should say, Tush, who is to be cõpared to him? So that it is most apparantly to be seene, that Saint Iohn in his Apocalypse doth as it were, euen point to him, with his finger, and that Daniel and Paul doe in many places of ỹ Scripture, paint him plainely out in al his lethers. Insomuch then, that these heretikes are farre ouerseene, when as they will say, That the Scripture doth not make any mention of the Pope of Rome, considering that we haue proued all his authority to bee grounded vpon the Scripture, in such order, as there is nothing to be sayd against it.

The glosse vpon the preface of the Clementines vpon the chap *Quoniam* vpon the word *Pape*. and here he doth alledge a Poet whom he names *Angelium* which is to say an Angell or an Angellicall Poet.

The

## The xi. Chapter

*Wherein is set forth, how that no Priests nor spiritual persons are subiect or vnder the iurisdiction, or power of the temporall Magistrates or Officers.*

The spiritualty not in any subiection to any temporall Magistrate nor officer.

NOw, let vs come to speake of the other priests and spiritual persons who are throughly furnished in all points with their Officials, Deanes, Archdeacons, Vicars, Inquisitours, Sommers, prisons, places and instruments for punishment so as they are not in any point subiect to any temporal Officer or Magistrate. Neither may any of thē haue any their causes or questiōs debated or determined, before any temporall Iudge or Officer, so farre as they haue shauen crownes, which is the right marke and character of the Citie with seuen moūtaines, whereof S. Iohn makes mentionin the Apocalypse. And the same is likewise to bee prowed by plaine texts of the holy Scripture.

For the marke or priestly character. reade Ioa. de Aquino Scotus and other schoolmen and then towe therwithall that which Iohn writes in his Reuelation touching the same character

And for the first, it is written, That whē as Lot went about to diswade the wilfull Sodomites from their abhominable acts, they sayd vnto him: Thou art come hither among

among vs, and art but a stranger here: What hast thou to doe, for to take vpō thee to correct and iudge vs: Out of this text, hath our mother the holy Church of Rome finally concluded that the priests may not bee iudged or punished by temporall Magistrates and Rulers: vnderstanding the matter thus, That the priestes are vndoubtedly right Sodomites, Burgesses borne, and maisters of this world by inheritance: considering that they are made by the pope, to whom the world doth absolutely appertaine: and that the temporall Magistrates and officers, are but as straungers: who haue but (as it were) the gouernment of the world by lease, at the hands of the pope, and his priests. And therefore it doth not become them for to rule or punish the native Burgesses of Sodom and Gomorra, that is to say, the priests and spiritualty. For so hath the pope Anacletus determined and set forth in his Decretals, which interpretation of his, (by our deare mother the holy Church) allowed for good, and registred in the booke of the decrees for an article of our faith.

*Cap. nullus cleri-cus. 11. quæst. 1.*

Priests right Sodomites.

*Anacletus* in his Epistle of the sorrowfulnesse of the Bishops, and their innocency or complaint, in the booke of the decrees. *Cap. ego ecclesiæ causa. 3. quæst. 9.*

Secon-

Secondarily, the same is proued by a special text out of the Gospel, wher it is written, That Christ did driue or chase the buyers and sellers out of the Temple with a whippe, or scourge. For therby it is apparant, that the preists or Spiritualtie may not by any meanes be punished by any tempozall Officer, as is concluded by the afozenamed Anacletus and the holy Church of Rome: vnderstanding the matter thus, That the preists are to be esteemed as the very changers and sellers in the church, who do vtter their marchandise so deare, that the sight of them (many times) will stand a man dearer then the best ware that the Haberdashers of Paris and Lions haue in their shops. And although other changers of money, and vsurers, did inioy the benefites of the like priuiledge, as well as the preists, to witte, that they were with the same whipping driuen out of the temple: yea, & although dogs bee sometime vsed after the same manner: yet considering that the preistes are my white sonnes, and must haue somewhat the more preheminence and aduantage, specially for that their merchandis

This yon shall finde in the 2. Epist. of *Anacletus*, of the admission of Bishops & Archbishops. It is likewise in the Decades *cap. accusatio quoque causa. 2. quæst. 7.* & in the decrees *Ivonis* in the 4. booke

chandise are of more estimation than the rest, and ther incense of better smell than the incense that the dogs smother abroade in the Church. Insomuch that the holy Church of Rome doth understand this by the priestes only, to wit, that temporal Magistrates or Officers shall haue no iurisdiction ouer them, cõsidering well that Christ had them in such estimation as hee himselfe onely would whippe them out of the Church And yet hath she more strongly established the same, by the plaine Text of the Prophet Dauid, where it is written, God stood in the middest of the Gods, that is to say, of priests and prelates. Again, I haue sayd, you are all Gods. Now truth it is, that the whole Psalme doth (after the letter) speake of Kings and Gouernours of this world: yet notwithstanding, our deare mother the holy church, hath understood the same wholly of the priests and spiritualty, according to the spirit, and that specially by reason of six weighty causes: to wit:

Psal. 81. 1, 6. This proceedeth forth after in the said epistle of Anacletus

First, because the whole text doth conclude, as wel, or rather much better vpon priests, than vpon any other: for it is

is written, That will not vnderstand, but will walke in darkenesse, and set the whole world in a rore. Which words seeme to conclude so well vpon priests and Bishops as though they had beene spoken only to them.

In the 5 verse of the said Psalme.

This is set out with plaine words in the cap. Duo sunt dist 69. and in the Cap Sacerdos dist 95 & cap. Quidubitat, dist 96.

Now secondly, the priests are of much more estimation, and better then any Kings or Princes: ye they doe excel them as farre as lead doth gold: and therfore must Emperors bow downe their heads vnder the knees of the Popes: as is plainly set forth by the holy father pope Gelasius, writing vnto the Emperour Anastasius, & registred in the decrees. For they are the light of the world, Fathers and Masters to all men: so that they deserue much better to be called Gods, than either Kings or other rulers doe or can deserue,

Guido de monte Rocher, in his Enchir. Sacerd. Libr de sacramentorum charc. 2.

Thirdly, the Priests are of more worthinesse and estimation than Angels. For as our deare mother the holy Church of Rome hath very well concluded) an Angel may not sing nor say Masse: for that hee hath not the priestly character, which is to bee vnderstood, because hee hath not the marke and token

token. And it is plainely written: That no man may buye or sell, vnlesse he haue the character or the marke, or else the name of the beast. Apoc. 13. 17.

Now as touching the fourth cause, you must vnderstand, that all Priests are fellow partners (in some case) with our holy Father the Pope, who is not onely a man, but God on earth. Which considered, they must néedes by kindred be partakers of his Godhead: as it is written, That cõmonly a man growes like him, with whom hée is conuersant. And againe, He that medleth with pitch, some part of it, will cleaue to him And therefore such as be conuersant with God on earth must needes bée godly.

Fiftly, it is great reason they should bée called Gods, seing that they themselues can make God: and are (as wee haue taught before) creatours of the Creator. And now there is a perpetuall infallible rule amongst the Doctors of Louen, which cannot faile, for that it is fetched out of their master Aristotle and it is thus: *Propter quod vnum quodque tale est illud ipsum magis est tale* which is Stellae loric. orum read the 10. cap. of the 1. part.

to say, Whensoeuer any thing doth get any vertue or estimation out of the power or by the gift of an other: the same by whom hee doth receiue that worthinesse or vertue, must needs haue very much more like vertue in himselfe.

Seeing then, that by the power and knowledge of the Priest, a peece of bread may be made God, how much rather then are the priests themselues Gods? For it is written in the holy Scripture, That no man in this world can make any Gods: Ergo, then must the Priests of necessitie be more than men, seeing they do dayly make God himselfe.

Ier. 16. o.

Now lastly, the common Latine text which is receiued in the holy Church of Rome, and by the Councel of Trent allowed for good & credible, doth say thus, That God did stande in the Synagogue of the Gods. Which may very well be applied to the Priests, considering that they haue also their Synagogues, like as the Iewes haue had heretofore. And furthermore, it is most certaine, that Christ stood in the middest of the priests and Prelates, at suchtime as Annas and Caiphas did accuse him, and sought witnesses

nesses against him, to put him to death. Which māner of doing, our Priests of ỹ holy church of Rome, doe very lively counterfeit. Whereby it is plaine to be vnderstood, that they are the Gods in the Synagogue, amongst whom the Lord stoode, and doth yet (by his elect) daily stand to bee condemned to death. So that our deare mother ỹholy church of Rome, hath very aptly applied this Text vnto them, and so concluded, That they being Gods, can in no wise bee subiect vnto the iudgement or correction of any earthly man.

Besides this, she doth bring forth many witnesses, euen by heapes, all which are fetched out of holy Scriptures: as specially, where Saint Luke saith, That God shall auenge his elect. It is likewise written in the Psalmes: Lord God to whom vengeance belongeth, God to whom vengeance belōgeth, shew thy selfe. &c. also, the Apostle Paul saith. What art thou that iudgest an other mans seruant: And in the same place, Let vs not therefore iudge one an other any more, but iudge this, rather that no mā put a stumbling block or an occasion to fall in his brothers way

Luke. 18.

Psal 94. 2.

Rom. 15. 14.

Rom. 14. 13.

And the Lord saith by his prophet Zacharie: For, who so toucheth you, shall touch the apple of his owne eye.

Zachar.1.8.

Are not these honest, godly, and very strong witnesses, such as cannot be disproued? And doe they not plainely set forth that the Priests cannot be vnder subiection to any temporall iurisdiction At least so farre as men will allow and sticke vnto the exposition of the holy Church of Rome: without hauing any respect to that which these Heretikes bring in: for they would alledge al these witnesses, directly against the Priests and Spiritualtie, and to their reproch and detriment. But now there is one speciall text to be brought in and alledged, against the which ariseth no obiection? to witte, where Christ sayth, Foxes haue their dennes, and the Foules of the ayre haue their nestes, but the Sonne of man hath not whereon to lay his head.

Math.8.20. Luk.6.5.8.

These Heretikes may well enough stoppe their eares at this: for out of this doth our deare mother conclude verie strongly. That those which willblame or finde any fault with the Priests, are they whom Christ here calleth Foxes.

And

And to the corroboration and strengthening of the same, shee bringeth forth the text of Salomon, where he sayth: Hee that hath digged the pitte, shall fall into it himselfe. Againe, The stone is heauie, and the sande is weightie, but the wrath of a foole doth passe both. Consider, doe not these agree in one marueilous well? It seemeth they are both painted with one pẽcill. In summe, all her decrees and ordinances are full of such apte textes and sentences of Scripture, which shee can wrest and wring marueilous finely for her purpose: so that there is not one stitch amisse. For, when as the scripture speaketh of Bruggesse, shee applieth that to Ghent: and in the Scripture speake of a Catte, shee will bring in a Ducke.

For a finall end and conclusion, shee can make of a Cow a Windmill: and of a Windmill a Cowe. And therefore shee cannot lacke, but doth alway finde witnesses enow out of the holy Scripture, to proue al her matters substant sall and good.

## The xi. Chapter

*VVhich proueth by Scripture, that Priests and all spirituall men ought to be rich.*

Spiritual persons ought to be rich.

NOw, that the Priests and all Spiritualty, together with our holy father the pope, ought to be rich & wealthy, that is to be found set forth by the Scripture likewise. For the noble and excellent Cardinall Poole, of late the popes Lieftenant in the Councell of Trent, did cause the text of Luke (before alleaged) to serue for ỹ purpose, where Christ saith: You doe now catche fishe, but ye shall from hence foorth catch men.

In the booke that he made of the councell of Trent. Luke. 15. 10.

For that (said hee) was a prophesie which was not yet accomplished in the time of the Apostles, when as Paul sayd: That there were but a few rich men in the Congregatiõ of Christ: but the same (said hée) was first fulfilled and accomplished about thrée hundred yéeres after to wit, at such time (mẽ say) as the Emperour Constantine did courteously giue vnto Pope Siluester, a great portion of the Empire of Rome, or rather (as hee tearmeth it) did giue againe and restore as is apparant by the copie of the writing,

Ca. Constantine

ting, which standeth entred in the book of Decrées verbatim.

True it is that Laurentius Valla, and many other learned men, did mock and iest at this writing, and likewise doe plainly proue, as well by diuerse histories as by the same writing it selfe, that it is but a counterfeited writing, and that so grossely done, that a Calfe with one eie may perceiue it. But I wil leau that to the Doctors of Louen, to dispute vpon, when they are set vnder the roofe with a gallon of good Kennish wine, for they cannot away with Pittaw: as for vs, whether it be a lie or a true tale it is all one: but thus much there is of y matter, that our holy father the pope is in possession, & doth enioy the lands which S. Peter left vnto him by testament by the same token it is called, Patrimonium S. Petri, that is, Saint Peters patrimonie. He is likewise in possession of the richiewels and bagges of the holy Sea of Rome, and of the precious triple crowne, & other rich and costly peeces, for all the Bishops must sweare, that they shall (to the vttermost of their power) helpe to keepe and augment the

In the oth which they tak before they be admitted Bishops.

sayd iewelles, and that Patrimonie. But what neede all this? Paul himselfe sayth, That Bishops must keepe hospitalitie, and be harborous. And then is it great reason, that their purses should bee well filled, for to entertaine Kings and Princes, and to make them great cheere. For how should they els bake good cakes, if they haue neither fire nor katte? I assure you, if they had not that preeminence & aduantage, they would not buy Bishoprikes so deare, neither would they pay thirty thousand Ducates for a Pallium, if they must afterwardes say with Peter, *Aurum & argentum non est mihi*: I haue neither siluer nor golde. But that is now all cleane turned, and the chaunce is chaunged: therefore must the Priests and Prelates now a dayes be riche, and possesse the goodes of the world, considering that their father and master the Pope is Lord of the whole world: as we haue sufficiently proued in the 11 and 12. Chapters before.

This is the argument of Eckius in his Enchirid.

## The xiii. Chapter.

*Wherein is set forth by the Scriptures, the praying to images.*

NOw will we treate a while of the praying to Images, & see wt what scriptures it is defended. For that second holy Councel of Nice, is (without doubt) maruailous wel furnished of excellent scriptures which serue as fit for that purpose, as Roses for a swines sty. But we will onely chose out & set forth the principall and most meete to serue our turne, to the intent that euery man may iudge by those what all the rest are. Among other, they haue fetched out of the old testament, That God did shape man to his owne likenesse: and thereupon concluded, That men may very well haue Images. Item, that God hath diuided the light from the darkenesse, and therefore saith Agapius, that most holy Bishop of Cæsarea) I accepte Images gladly, and cursed be all they, which are of other opinion. Aha, my friendes? How like you this geare?

To pray to Images.

Reade the first chap. of the 4. part. fol. 4.

In the Epistle of Pope Adrian read and accepted in the councel of Nice act. 2. read the 2. Booke of the councel fol. 482 a. b. act. 2. pag. 416.

And after that is the writing of Adrian the Pope of Rome reade: wherein hee saith, That Iames did pray to Iosephs staffe, or else to Ioseph himself. Then I pray you) wherefore should not we pray to images: For although that heretikes

Act. 2. Synod. Nicæna. pa. 480

doe herein so cry out with the Hebrew text, which say, That he prayed to God leaning vpon his bed or vpon a staffe, (for it may be taken both wayes) yet notwithstanding it is sufficient for vs, that our deare mother the holy church hath vnderstood it other wise: and that all the forked Bishops which were assembled at Nice, haue otherwise interpreted it.

Council. Nican, of Irene.

For they (you must vnderstand) could not misse nor erre, seeing they were assembled, inspyred, and gouerned by the holy Ghost of the Empresse Irene whose spirit was so zealously addicted to the worshipping of images, that shee did put out her sonnes eyes, who was the right and naturall Emperour, and so kept him shut vp in prison, to the ende that shee might haue the rule and gouernement, reigne as Queen all alone, & set vp and extoll images, according to her owne minde. Wherefore should not we thē beleeue this holy Ghost: Whereas hee hath declared by the mouthes of the Bishops, that there was a little proper fellow carued out vpon the end of Iosephs staffe, as you see vpon the staues that Children and fooles doe

ride

ride vppon: yea, and that the same pretie fellow was by Jacob worshipped?

Then doe they farther alledge this text, The soules of the iust are in the hands of the Lord: Againe, God is marueilous in his Saints. For by these Saints doe they vnderstand nothing else, but dumbe Saints or Images, which stand in the church: for that it is written in an other place: The Saints which are vpon the earth. Item Noah did set vp one Altar vnto God and Abraham likewise, with many other mo. And it is good to bee thought, that they would not set vp any altar without godly Images of our Lady, of Saint Christopher, and of S. Anthonies swine, and such like. to stand vpon the Altars. For an altar without Saints, is like a Cow without a taile, or a Turd without Sugar. Acts. 5. lyned. Niconas & pag. 498.

Againe Moses did make the Propitiatorium, which is the round chest of pure gold, and did by Gods cõmaundement, set two Cherubims upon it. And wherfore then should wee not set Images upon our Altars, according to the commaundement of the holie church: Actio 4. Pag. 504.

For

For, wheras ỳ Heretikes wil say, that these two Cherubins, and the golden chest, were couered and hid, so that no mã could see them, much lesse pray vnto them: to that our dere mother the holy Church of Rome doth answere, that they can doe likewise. For the whole Lent through they doe cause their Images, to looke through a blew cloth, and play bo-pepe, and so they continue till Easter: then come the Priests and play their partes, and so bid Coppin out of a corner and shew his face like a man. So then, these Heretikes haue no cause to prate and say, That our images are neuer hid or couered.

Images couered with blew cloth,

Actio 3. Synod Nican. pa. 428.

Againe, our holy Fathers say that notwithstanding the Cherubims were kept close, so that no man might see them for that no man might enter into that holy place, but onely the hie Priest: and hee but once a yeere: yet did not the Iewes forbeare to pray continually to the same. For so haue the Fathers at ỳ same Councell concluded out of their owne heades.

Now thirdly the holy fathers say. That seeing images may be had secret-

al,

ly. wherefore should we not much rather haue them openly to pray to them: For notwithstanding that God hath forbidden it, yet he must be giuen otherwise to vnderstand the matter: for hée was not yet informed, that images are the Book of ỹ Lay people, til such time as Pope Gregory came, and taught it for a perfect doctrine. But now euery man doth know that bookes must be laid vpon a Deske, that euery man may reade on them, and are not to bée cast behind a banke, or in a corner. For it is plainely written, that a Candle is not to be set vnder a Bushell, but in a Candlesticke, that euery man may bee lighted thereby: which the holy fathers doe likewise vnderstand by the Images, to witte, that they must stand on high pranking vpon the Altars, and so be deuoutly prayed vnto by the common sort.

In the Epistle of *Adrian* to the *Synodall. fol.* 481.

Besides all this, they bring forth, that Moses did set vppe a brasen Serpent in the wildernesse, by Gods commaundement, to the intent that al such as should looke therevpon, might be healed of the biting of ỹ venomous serpents

The brasen Serpent.

For

For vpon that text of scripture they say thus: What follie and madnesse should it then bee of vs, that wee should yet doubt whether all such as looke vpon the Image of Christ, the Image of our Lady, and all other holy Saints, shall become holy, and shall likewise be healed of all diseases:

In the foresaid Epistle sent to the fathers of the councel.

Which thing is likewise by the holy Father Pope Adrian, most faithfully assured with Bull and Seale: so as there is no farther doubt to be made in that matter: the rather, for that this is to be seene euidently at Halle a towne in Brabant, where so many Crutches of Lame men, and so many paynted Tables are hanging, of such as haue beene so well and perfectly healed of their diseases, that the most part of those which hang there, neuer feele any paine or griefe, neither in the head, nor in the bladder. I speake not of so many wiues as haue beene conceiued with Child after that they had once had our holy and blessed Ladyes girdle tyed about their middles.

And now of late it chaunced in Holland, That a poore woman with a very great bellie came very deuoutly

to

to seek our blessed Lady of Henkelem and when shee had giuen her offering, shee returned home againe, and left her great belly behinde her. Yea there was a blind Gentleman come out of France to Saint Iob of Wesemale in Pilgrimage, to recouer his sight againe, which he had lost by Saint Iobs disease: and after he had well ended his businesse, he cryed to his Seruant in French *le voy*, which the Doctors of Loven did vnderstand, not to be, that he would be gone, but that hee did see. In so much that the same is written, and hanged vp vpon a Table in the church for a great miracle. And it is to be credibly beleeued, that he did see as well without spectackles, as with a Candle. A miracle. In the table of S. Georges miracles.

I forbeare to speake of the great miracles which the holy and mightie blessed Ladyes at Laureto in Italie, and Monserrato in Spaine doe: and of Saint Iames of Compostella, and Saint Catherina of Scœna, and such other like holy hée Saints and shee Saints: for that is not meat for euery mans mouth we must cõtent our selues with courser meates,

meates, and keepe our mouthes c
from such dayntie Dishes. Yet
withstanding, if there were a plo
Hollander, or a Malle Brabander, or a
Botte Flemming that had a stomache or
appetite to such Lordly fare, and would
goe take vpon him a Pilgrimage for a
wager, to come againe within a cer-
taine time, he may do so well inough
and so goe and straw his lustie abroade
amongest the holy and blessed Ladyes
of Spaine and Italie, and see what great
miracles they can doe more, then our
Ladyes can doe heere.

He might perhappes speede as well as a good honest man of Paris, who could haue no Children by his wife, and in hope of helpe, did vowe diuerse Pilgrimages: And first hee went to seeke S. Iames at Compostella, from thence he went to Rome to visit the holy Apostles Peter and Paul: and then on forwards to our holy and blessed Lady of Laureto, and from thence to Hierusalem: and last of all, to Saint Kathrine of Scena: in fine, so as he was about a three yeeres from home: And then when he came home againe, hee found his Wife merrie, and had

in the meane space gotten three prety
children, with help of the good Saints which
he so devoutly had sought.

Was not this now a great miracle?
Therfore whosoever hath a desire to go
home and seeke Saints, he may
get him wars whensoever he will, the way
standeth ready.

And now will we proceed to our
matter a gaine, and campe with these
Heretikes, who mocke & iest with these
our holy Fathers of the foresaid Coun-
cell, because they bring in & alledge an
example of the brasen Serpent, to esta-
blish their Images by saying, That the
same was a figur in the old testament,
pointing to Christ, and was sette up by
Gods speciall commandement: but
unto this we will anſwere them, That
they have eaten stockfish, & know not
what doth belong to a pregnaunt and
ripe wit: for other wise, can they not
perceive, that our Images are figures
likewise, as well of Christ, as of his
deare mother, grandmother, and other
holy he Saints and shee Saints: yea,
and that are by speciall commandement
of our holy Father the Pope, and the

holy Church set foorth. But yet for all this, these dull Heretikes goe on forward with their folly, saying, That the good king Ezekias did breake to peeces and burne to powder the same brasen Serpent, as sone as euer hee saw men did perceiue, that the people began to censе and honor it in like manner as the holy Church of Rome doth now honor & worship her Saints. And those mad brayned fellowes do therupon conclude that we ought likewise so to burne our Images. But we deny that flatly, for that was another matter, considering that our Images are no Serpents, as that was.

Brasen serpent burnt. 2. Reg. 18.4.

It is very true, that wee doe accense to S. Margaret, Saint George, Dragon, and S. Antonies Hogge, and the Saints themselues, and pray vnto one as well as to the other, although those are not much better then sencelesse: but that now is otherwise to be considered for it is not done in honour of the Dragons, but of the Saint which doth stand by: as is well proued by a certaine Doctour of Louen, who goeth about the Porch of the Gray Friers

Louen

Iewes did put off his Bonnet before the Images of Pilate, which standeth here and suddenly turning back again, cryed with a lowde voyce: *Non tibi Pilate sed Christo*, as though hee would haue sayd: As for thee Pilate, thou art but a vaine what doest thou thinke? I did not put off my Bonnet to thee, but to that Christ, with whom thou art dealing.

Now consider, euen so standeth the matter with our Dragons, & with S. Anthonies hogs. They get many times offrings & ware candles, and are often times kissed for neighbourhood, for the good Saints sake by whom they stand: but they do not take it vpon themselues no more then a dumbe stocke or blocke. Therefore remaineth this determination of the holy Fathers of the said counsell, alwayes fast and ratified, to wit, That the holy Church must haue Images: seeing that the Iewes had a brasē Serpent. This is likewise maintained with many other godly testimonies, as especially with that which the Prophet Dauid saith in the 96. Psalme, There is Psal. 96. Psal. 28. honour and honour before his face, Item, I haue the situation of thine house, For by

these followeth, that the churches must
be trimmed vp with goodly Images.
Psal. 17. 8. Item, O Lord, I seeke thy countenance.
Psal. 7. 4. Item, O Lord, the rich shall pray before
thy face. Item, Let the light of thy coun-
tenance shine vpon vs. For out of these
texts doe they conclude, that men ought
to haue our Lords visage goodly pain-
ted, and to pray to it. And for that cause
it is, that euery yeare at Rome vpon
good Friday, the holy Veronica which is
an old ouerworne clout, whereon they
say our Lords face is painted, which
they pray vnto with great deuotion, and
the common people cry alowde Mi-
sericordia, misericordia, that is, Mercy, mer-
cy. The like is done also at Besanson in
Burgonia, and in many other places. For
this same holy Visnomie of the Veronica
was set vpon good ground, and is there-
fore so well sprung vp, and in such plen-
tie, that there are to be found a num-
ber of them, all which doe worke great mi-
racles.

And besides this, they bring forth
testimonies, to wit, that the beliefe co-
meth not only by hearing, but likewise
by sight: for that Iohn saith, I haue

ame heard, so haue we likewise seene. Item That the Iewes did weare broad borders vp on their cloathes: *Ergo*, so must we likewise haue Images in the Church, with many such other like proues, which close vp together as fit as a spindle vpon a fleshy pot. So now, whensoeuer any man hath a desire to see these goodly testimonies, let him read ouer the whole proceeding of the saide Councell of Nice, as it is set forth in the second booke of Councels, or else he may read another little booke which was set forth about ỹ same time, in the name of the Emperour Carolus Magnus, touching the same Councell: hee shall therein reioyce his spirit, with reading of all those goodly, copious, and fine allegations, brought out and alledged by those holy Fathers, to that end and purpose: and with the dreames of Constantine, who (to heale his leprosie) had shedde the blood of young innocent children, and was for the same cōsuted by Peter and Paul, in his dreames. And there you shall finde also, a great many of goodly and notable myracles done by Images, taken out of the booke of Cosmus and Damianus, and out

2 Ioh. 1. 1.
Num. 15 38.
Deut. 6. 8.
Mat 23 4.

Read the counsel of Nice act 4. fol. 521.

Ther doth the Monke *Theodorus* declare these plelat histories of the dreames of Cōstantine and of the wax en Image of *Cosmus* and *Damianus*.

of the booke of Sophronius, of the myracles of Saints, & other such like bookes which those holy Fathers caused there to be read and heard and by their iudgements established them and allowed them for good. So as there is no more doubts to be put in them, then vpon the golden Legende which stands authentike in the Masse booke. And to the end that men shall haue the more desire to reade them, I will bring forth here one example out of them, seruing greatly for our purpose: to the end you may perceiue by the Nest, what birds are within it.

This pretty fell was read in the Councel of *Nicen*, but the Monke *Stephanus* out of the booke of *Sophronius*: reade of the 2 booke of the councels in the 2. councel of *Nicen*. act. 4. fol. 520. a. d.

There was a liuely holy Monke, which was continually tempted and troubled with Diuell, euen till his old dayes: and when in the ende hee began to waxe wearie of it, then did pray the Diuell very friendly, that hee would let him alone in quiet: whereupon the Diuell did answer him, that so farre as hee would promise to doe, and sweare to keepe secret, a thing that he would commaund him, then hee would leaue off to trouble him any more. The Monke did promise him, and tooke thereupon a deepe oath. Then sayde the Deuill: If thou wilt that I

shall

shal trouble thee no more, thé thou must not pray any more to that Image: and it was an image of our Lady, holding her childe in her armes. But the Monke was more craftie thé the Diuell: for he went and confessed him of it the next day to the Abbot, and the Abbot did dispence with him for his oath, vpon condition, that he should continue his praying to the Image.

Is not that a fine and worthy testimonie, borrowed of the Diuell, wherby the holy Fathers in the foresayd councell, haue wonderfull strongly established the praying vnto Images? Truly it is worthie to be written vpon balkes and beames, because Calues shall not licke it off: And our Champion, maister Genianus, is worthie to carry the standard, and to be crowned with a three futed stole, seeing he dare so boldly aduenture, to lay the worthinesse of that councell in the Ballance, against the second commandement of GOD, which doth sharpely forbid all worshipping and praying vnto Images: likewise biddeth in the sayd Councel, against the Councel of Eliberum, which was kept in Spaine, in the yeare of our Lord 1200.

and was consonant and agreeable vnto the word of God.

## The xiv. Chapter.

*Which treateth of some particular Images and painted tables, which the Church of Rome doth vse, and for the establishing of the same by the Scriptures.*

Diuers particular images & painted tables of the holy Church.

NOw, because these Heretikes are most busie vp some speciall image which the holy church of Rome doth vse with great deuotion, and with them doe these Heretikes mocke and iest most of all: it is very necessary that we proue & establish the same out of the holy scripture. Then, to begin withall, it is not to be mocked, nor wondred at, that they in their Churches, and Masse bookes, doe paint the Trinitie with three faces: for our mother the holy Church did learne that at Rome: wher they were wont to paint or carue Ianus with two faces.

The Trinitie with three faces.

And then further, there is written in Iohn, That there are three in heauen which beare witnesse, the Father, the word, and the holy Ghost: and these three are one. Then of necessity they must be painted or made with three heads, or three faces vpon

upon one necke. For whereas these heretikes say, that it is plain forbidden: to make the likenesse of God any manner of way, seeing God himselfe saith: Thou Deut. 4. 12.
didst heare a voice out of the bush, but thou sawest no likenesse: Therefore bee well ware, that thou make not any Image after my likenesse: That was spoken to the Iewes onely, and is now altered through the worthy custome and vsage of our deare mother the holy Church of Rome.

This did the fathers of the Councell of Nice cut off thus: the like *Eckius* saying. that the Iewes were addicted to Idolatry.

And whereas the holy Church hath also chosen to make the similitude of the Father, an old man, with a long gray beard: and for the Son, a man hanging on the crosse: and for knowledge of the holy Ghost, a doue: that is done of her owne inuention and free will. For she might as well haue made a bush, or a flame of fire, or a cloud, to counterfeite the Father: for that he did shew himself in all these likenesses, as well as in the likenes of a man, or they might as well haue made for Christ, a child in a cradle or a man teaching and instructing the people. And likewise for the holy Ghost a tongue, or a flame of fire, as well as

they

they do a man crucified, or a bone. But therein she doth vse her liberty: for that hath alwaies his course by the common rule, which is:

*Sic volo, sic iubeo, stet pro ratione voluntas*

Our pleasure is as we command,
Our lust for law perforce shall stand.

Or according to that which the Poet Horace saith in a verse:

*Pictoribus atque Poetis (sic Quidlibet audendi semper fuit aequa potes-*

Painters and Poets,
haue licence to measure
Their colours and verses,
euen at their owne pleasure.

Angels with wings.

Secondarily, whereas Angels are counterfaited with wings, that is taken out of Esay and Ezekiel, who say, That the Cherubims were shewed vnto them in a vision with wings. And whereas Saint Michael is made with a paire of balance in his hand, that is, because hee must wey the soules, to see whether their good workes and deserts be not heauier in weight, then their sins & offences. For (as before we haue written) the holy Church hath appointed him that office because shee esteemeth it a sure article,

S. Michael with his balance. Read also in fol. 107.

Rom. 3. 4. Gal. 4. Ephe. 2.

that

that none can be saued by the merites, blood & passion of our Lord Jesus Christ onely, yet Paul doth so teach, but euery man must (by his owne good workes and deserts) be weyed out and saued, making full satisfaction thereby, of his sins and offences.

Antonine parte. 3 tit. 14 cap. 20. & par. 4 tit. 6. cap. 7. Bonauen. in sen. lib. 4. dist. 15. Bernard. Rotus in sermo. 20. Petrus Soto in assertione Catho. de bonis operibus, And all other Catholike writers.

After this now, where Moses is painted with hornes, is vpon this occasion: For that it is written, to wit, that the face of Moses did shine (as Paul himself doth set it forth) that hath ỹ cõmon translation of the holy Church expounded thus, That Moses had hornes, for ỹ he should bee as it were a figure of our Bishops, which now likewise weare two hornes.

2. Cor. 3. 7. Exo. 34. 30. 35.

Moses with hornes.

And whereas they make of the three wise men, that came out of the East, three Kings, and one of those as blacke as pitch, like a Morian, that is fetched out of the wordes of Dauid, or Salomon, saying: Kings shall come out of the Moores land to worship Christ. For this hath the holy Church interpreted, to bee spoken by the three wise men. And although the Morians land lay much more to the West of Iurie, then

The three Kings.

Psal. 72. 10.

to

to the East, from whence the wise men came that is of no importance: for the holy church can alter the lying and situation of the lands, & make of the West the East.

The Oxe and the asse by the cribbe.

Againe, whereas they haue likewise set an Oxe and an Asse by the cribbe of their little Iesus, which do warme him with their breath: that is grounded vpon the plaine text of Esay, who saith

Esay 1. 3.

The Oxe doth knowe his masters wil and the Asse the crib of his master: but the people of Israell will vnderstand nothing at all, &c. Yea, and it may be a very good allusion, that by the Oxe, the Bishops, Abbots, and Prelats, are vnderstood, because they weare hornes also, like an Oxe, and can roar out excellently well against these heretikes, better then they can preach the word of God. And by the Asse may very well be vnderstood the gray Fryers, which are likewise as gray as Asses, and therewithall, all the rellone of Monkes, Fryers, and poore Priests, who are not much better learned than Asses, and doe esteeme Christ but as a young child that lyes yet in the cribbe, and therefore goe about to please

you

him, make him contented with goodly images, and puppets, with bels and rattles, with pyping and daunsing, and with such other like fonde toyes, and ceremonies.

Againe, where they paint S. Lungies, who pricking Christ in the side with a speare, receiued his sight, by vertue of the blood which sprinkled in his eyes, that is likewise proued by good Scriptures. For Saint Iohn saith, That a souldier with a speare did pierce Christs side And this speare in ỹ Greek was called Longi, whereof the holy Church hath made a saint, and name the same S. Longinus. And because ỹ said Iohn said That it came to passe, because the Scripture should be fulfilled, saying: They shall looke vpon him whom they haue pierced: Out of that haue they fetched the lyes or Legends of S. Lungies, as to say, that he was blinde, and thinking to haue thrust his spear into a Crow, did thrust it into the side of Iesus Christ, and so the blood did spring out into his eyes, whereby he receiued his sight: and was long afterwards canonized by the Pope, and put into the Kalender for a Saint.

S. Lungies with a Lance.

Iohn 19.34.

Iohn 19.37.

Zach. 12. 18.

In

In summe, all their paintings and all those dumbe Images, which are set vppe in Churches: as the Apostles with round trenchers behinde their heads, and euery one of them with his weapon in his hande, our Lady with her frisled hayre, and goodly golden garments, with her perukes, fine kerchiefs and goodly set forth with al her conceits like a Princesse of this world, and Saint Katharine, and Saint Barbara bare brested, with their embroydered & stitched workes as trimly deckt and painted as the Curtesans of Rome, and Venice. And all this can our deare mother fetch finely out of ỹ scriptures: yea, and shee can finde you a thred by euery needle. So that these Heretiques haue nothing to say to this: for whatsoeuer is done of good intent and purpose and to the profite of our deare mother ỹ holy Church of Rome, that must be by God accepted without any doubt, & he must of necessity passe it in his reckning booke, or else Mussels were no fish neither should you haue any Oysters at Billingsgate.

For a flat conclusion, we must [illegible]

[illegible]

godly images, & braue painted tables in the Church: yea, and thought it did not serue for any other purpose, but that young men and maydens, will therfore therather come to Church: for thereby it happens oftentimes, that when they come onely to see the Images and goly payntings, and fisnomies: yet in the meane space some Deuotion commes in their mindes, to haue a snatch at a Masse, or to heare a *Salue Regina*: wherby they oftenobtaine pardon of their sinnes, euen halfe against their wils. And therefore wee care not a beane, for all that these Heretikes can say to this, but will maintaine and vphold our old deuotion without any iot lacking.

## The xv. Chapter.

*Which is touching the differẽce of meats.*

NOw as touching the forbidding to eate some kinde of meats, in some certaine times, that is likewise founded vpon plaine texts of the scriptures And first, whereas God sayd to Adam

Forbidding of meats.

In the decrees cap sacro. dist. 35.

Thou

Thou shalt not eate of the fruit of the Tree of knowledge, &c. But of that hath ỹ holy church cõcluded, ỹ mẽ may eate no flesh vpõ the fasting dayes. Item, after that Adam had sinned, then did God curse the earth. And now we know very wel that all flesh which is to be eaten commeth of the earth. Therefore hath our deere mother the holy church streightly defended & forbidden all men, which on the most principall & holy fasting dates, must doe penance for their sinnes, that in no wise they do eat any flesh on that dayes, least they should be partakers of the cursing of ỹ earth, like as the holy Bishop Durãdus hath very wel set it forth. Whereby it is apparant, that the Corne whereof bread is made, and the grapes wherof the wine is made are no fruits of the earth but of the Sea, as the fish is: for otherwise they were likewise accursed, and so must be forbidden on the fasting dayes. Or else it may bee alleadged, that the holy Church hath dispensed with them, because the fish would not haue had any good taste without bread and wine. And for this cause hath our mother the holy Church

Flesh forbidde to be eaten, and wherefore.

*Durandus in the booke called Rational. Diuin officiorum. li. 6. Rubr. de alijs ieiuniis. Nu. 22.*

for

vpon the eating of flesh, as a thing vncleane and accursed: in somuch that they which do eate flesh or egges, vpon a fish day, are to be banished and rooted out as shamelesse heretiques and to bee burnt at a stake, because (notwithstanding whatsoeuer may be alledged out of Paul, or out of the holy scriptures) that flesh and egges are vncleane, vnholy, foule, and accursed and that is apparant by the great miracle that happened in Italie, vpon the mountain called Il monte de la virgine, that is, Our Ladyes Mountaine. For whosoeuer doth bring vnto that mountaine, flesh or egges, yea or milke, by and by it will be full of wormes, because our Ladie will not suffer, that any man shall eate (vpon her mountaine) flesh nor any vncleane meates, but only fish, or herbes and fruites.

This is to be found in the booke of a Monke called *Leander Albertus* of *Bullogne*, named the discourse of *Italie* in fol. 242.

But what needes al this: And though the flesh were not cursed, nor vncleane: yet notwithstanding our deare mother the holy church hath great reason to forbid the eating of it: for that shee (at the least) may haue a difference in the eating of meates, and in that point, shew her selfe something like vnto the figures &

shadowes of the old Testament [illegible] in the children of Israel were forbidden certaine kindes of flesh, as a thing vncleane. Although that our deare mother is of such discretion and vnderstanding that she doth not esteeme flesh to be altogether vncleane in it selfe. For otherwise our holy Father the Pope, with his Bishops, and Cardinals, would not so wel digest it, that they would as well in ỳ Lent, as on good Friday it self, lick their fingers after it. But she doth not meane to vse her prelates straitly in this matter: but to proue lighty ỳ obedience of her subiects, like as God (in the old Testament) did forbid his people certaine meates, rather for the keeping of them in subiection, than that the meates of themselues were vncleane: for whatsoeuer God hath created is from the beginning of it selfe good and cleane, but the holy church of Rome, hath had another respect in this matter: as that she did esteeme the flesh for vncleane, but not in it selfe, but vnto such as haue not bought Bulles of licence of the pope to the end they might digest the same with a cleare conscience. For like as in the

Rekius in his pamphlet. Leuit. 11. Deut. 14.

Gen 1. 25. 1 Tim. 4. 4

time

S. Paul, all meates were made holy
by prayer and thanksgiving: & so all meats now made holy with the
word of God: so whosoever hath chosen
holely eate of all meates without
any scruple, and say with a good con-
science, *Omnia munda mundis*, that is to
say, To a man that is cleane, all things are
cleane. But he that hath no will, although
he be often times prayed, & given God
thanks for his good gifts, yet that can
not helpe him at all: he must be cutted
off, excommunicated, and cleane rooted out,
for the number of the good catholikes
and faithful subiects of our deare mother
the holy church of Rome: yea and bee
burnt at a stake, like an arrant & grace-
less heretike.

I Tim. 4. 5.

And therefore it is y^t the holy Popes,
Cardinals, Bishops, and al other
spiritual subiectes of the sea of Rome so
often forget to say grace and prayers at
their meates: when as sometime (by ill
hap they do say grace (which happes de
ry seldome) they say it commonly in a
strange language, which neither they
themselues, nor but a very few of those

which sit at the table with them, &c
der their meats? Seeing y that can
profit to the cleansing of the meate,
much hinder nor further the meate
if they haue good daintie fare. But
in place of this, shall eat flesh on a
new & for that purpose, instead of
they must haue their Bulles wel
and hanging downe with fiftien
yea, & such as they themselues can
both read and vnderstand, other
were al not worth a straw.

So now then, flesh (or fish haue
vncleane, to them that haue no
which you may conceiue by this
Spaine, where the holy inquisition
beare the swing: yet he, whosoeuer
get a Bull for a royal of plate, may eat
Lent through) puddinges, tripes, and
entrails, with head, necke, and pure
without any danger or scruple of con
And therfore it is, that y wor
tor Eckius, taking vpon him to
this forbidding of meates by
both bring in this text out of
of the Apostles: Take heede that
staine your selues from meates offe
Idols. For as Paul sayth, That

In his Enchiridion.

was called vnto idole, was offered vp to the Diuine: therefore her discourse, all such as [illegible] eate of it, muste [illegible] a conscience [illegible] time to come (saith he) it falleth out al[illegible] with godly consisting dayes, where as the vncleanneſſe & maledition there is taken away, and made cleane by the popes Bulls: but otherwise, it is all vnclenneſſe, as here before is sufficiently proued.

## The xvi. Chapter

*Wherein Lent is proued by the Scripture And further, that the Romish Church muſt counterfeit Christ in al points: & lastly, touching feſtiual dayes, & the ordaining of the ſame.*

AGo now, as touching the time of Lent, that is very strongly proued by our deare mother the holy Church out of the Scripture. For it is written That wee are bound to offer vppe vnto GOD the tenth part of our goodes. And how (saith the holy Church) Lent is the tenth part of the yeere: and therefore muſt we necessarily obſerue the whole Lent, nor presume to eate any fleſh at all. Conſidering that (as he beleeues vnto) fleſh proceedeth

Touching Lent ſeeke the Decrees *Statuimus* with the 2. following diſt. 76 & cap. *Solen. de conſecra. diſt. 1.* and chiefly cap. *Quadra. de conſecra. diſt. 5.* where this argument is rehearſed. In the former chap. here follower the very

wordes of the Glosse vpon the decrees, *Can. Quadra. de consecra.* dist.

of the earth which is accursed: for now in the tenthes of the hundred threescore and foure dayes, we shall fast fiue and thirtie dayes: euerie third remaineth fiue dayes and foure: and of these fiue dayes we doe not fast, not for payment of tenthes, but for some other occasion, to wit, that the tables of good workes and merites might be full. So there remaineth yet one day and sixe houres, which make thirtie houres, whereof the fast is not paide: but for recompense of that, we must goe late to supper.

Occasion of the fasting dayes

See now, is not this paid very well? Now let God come, and take a reckoning whensoeuer he will, and he shall finde that the holy Church of Rome owes not one pennie in his debt: nay, she may rather pay him more then he can aske.

For this reckoning you shall finde and set downe in the reckoning booke of the decrees, if GOD will accept any tow of that booke (as no doubt he must) considering that his lieftenants the holy popes are the makers of it, and then all is sure on our side: and the catholikes shall not haue cause to complaine, though they should go barefoote, shaue their heads, and pray in Latine.

theirs, if they can get into it, by meanes of obseruing their accustomed wel.

Now further for fasting, wee finde written also: That Christ did fast fourtie dayes in the wildernesse, Ergo, then we must doe the like, following the cõmon rule: *Omnis Christi actio, nostra est instructio*, that is, after the meaning of our mother the holy church) all, whatsoeuer Christ hath doe, we must counterfeit & do the like after him. For notwithstãding that this was a miracle done for the establishing of his doctrine, as Moses and Elias had done before, which indeed we cannot doe after him: yet we must do what we can, & so resemble Apes & monkies, which though they cannot do as men dos in speaking & vnderstanding with reason: yet they will counterfeit menin any thing that possibly they can compasse. For so hath our louemother the holy Church concluded, not onely in this matter, but in all whatsoeuer Christ hath done.

In the booke of decrees. cap. *significasti de electione*. ca. *dei omni*. 24. and the Glosse vpon the argument of the 6. booke of decrees.

And as he did take spittle, and rubbe the blind mans eyes withall, and said to the Syrian tongue, Ephatah, that is to say, Be open: euen so dos the Priest, rubbe the young childrens nose

and eares with spittle, and say E[illegible] likewise: although the eares e[illegible] be open already before.

And as he came riding into Jerusalem vpon an Asse, so must ỳ Cardinals likewise ride vpon Mules with their footeclothes of red scarlet, euen down to the ground: and so must men likewise vpon Palme Sunday, draw a wodden Asse round about, with the Pharisaicall Priests following.

A wodden Asse drawne about.

And as Christ did wash the feete of his Apostles, so doth the Pope vpon maundy Thursday wash the feet of certaine poore men, and Abbates wash their Monkes feete with great ceremonies and pronkings.

Washing of feete.

And as Christ did weare a crowne of thorne, so likewise doth the Pope weare vpon his head, a three double crowne of gold, brauely set with pearles and precious stones, couer and besides other full of Rubies and Diamonds, [illegible] alwayes carried before him when he is borne about in his Pontificalibus on mens shoulders, like a Wooden Image of Saint.

The Popes crowne.

Item, as Christ was [illegible] carriage

uerynge of his crosse, so must the Pope The Popes crosse.
likewise weare vpon his Coape or mā-
tle a crosse of pure gold, set ful of perles
and precious stones.

Iesus Christ did shed his blood, so Bloody Man-
must in figure thereof, must the Cardi- tles and hatts
nals weare blud red Scarlet Mantles of the Cardi
or cloakes, and hats. For whereas the he- nals.
retikes will say, that their garments
take to blood red, by reason of the blood
of the Martyres, which they have shed
with all, that their clothes are red, for
shame of the shamefull deedes which
their makers doe: all this cannot bee
true, seing that Durandus, Innocentius, &
all other Catholique men do otherwise
interprete it.

Item, like as Christ was betrayed
and sold for certaine round peces of sil-
uer, so must the Wafe or cake wherewith
they say Masse, be round like a peny, as
Durandus, doth set it forth: and the ra- Durandus ration.
ther, for that they do therein like wise fall divin. offic. lib. 4.
into the foresaid mariage as it is written in cap. de 177. numer.
the booke called, Stella, Clericorū, That
should be some which say Masse for mo-
ney more earnestly, as though they
would say with Iudas: What wil you

giue

giue mee to deliuer you the man.

A white garment.

Item, because that Herode did cloth Christ in a white garment, therefore must the Priests weare a long white garment like a shirt vpon their coates or gownes, at such time as they must playe their partes in the Masse. And then because the Iewes did afterwards cloth him with purple, therefore they put on the cope aloft vpon that white cloth.

Cope & stoale in the Masse.

And because he was bound, therfore doe they weare the Stoale about their necks, and manicles about their armes and girde their surplesse to them with a girdle,

Peruse ouer the exposition of *Durand. Innocentius de offic. Miss & Guidon de monte Roch.* the which haue expounded all this vtterly

And further, because he was nayled vpon the crosse, with his armes stretched abroad: therefore doe they likewise stretch out their armes abroade in the Masse, as though they would be crucified.

And because he was wound in a fine white cloth, when he was buried, therefore doe they lay their litle hood vpon a white cloth, fast by the chalice.

And because the souldiers did cut Christ his garments in peeces, and so dealt them among them, the Priest

hee it is that the Priests do (vpon good Friday) couer their Altar with one single cloth, and then lay two other small Clothes or Napkins, at the endes of the Altar; and as soone as they begin to sing these words, *Partiti sunt Vestimenta mea*, They diuided my garments amongst them: so must like wise those two clothes or napkins by and by be stolne and pluckt away from the Altar.

And because Christ after his resurrection did breath vpon his Disciples, and gaue vnto them the holy Ghost: Therefore it is that the Bishops and Suffraganes, at such time as they doe create any Priest, doe blow vpon them: for with that same wind are the priests filled as full of the holy Ghost, as a Calfs turde is stuffed full of muske and ambers greese.

In summe, Christ hath not done any thing in his death & passion, but they do play and counterfeite the same after him so trimly and lively, that no plaier nor iuggler is able to doe it better.

Yea, doe we not see likewise, that vpon good Friday they haue a crucifixe, either of Wood or of Stone, which they lay

lay downe softly vpon the ground, that euery body may come creeping to it, vpon hands and knees, and so kisse the feete of it, as men are accustomed to do to the Pope of Rome? And then they put him in graue, till Easter: at which time they take him vp againe, and say *Resurrexit, non est hic, Alleluia*: He is risen, hee is not heere: God be thanked. And in some places they make their graue in a high place in the church where men must goe vp many steppes, which are decked with blacke cloth from aboue to beneath: vpon euery step standeth a siluer candlestick with a ware candle burning in it, and there doe watche souldiers in harnesse, as bright as Saint George, which keepe the graue, till the Priests come and take him vp: and then commeth sodenly a flash of fire, wherewith they are all afraid and fall backe: and then vp start the man, and they begin to sing Alleluia on all partes, and by the clocke strikech eleuen.

Creeping to the Crucifixe and burying it.

The holy ghost on Whitsonday.

Then againe vpon the Whitsonday they begin to play a new Enterlude, how that they send downe the holy Ghost in the likenesse of tongues, deuided in the roote of the Crosse

first they cast out rosin and gunpow-
with wilde fire, to make the chil-
and, and that must needs be the holy
ost, which commeth with thunder &
ning.

Likewise, vpon Ascention day, they
Christ vpon high with ropes aboue
lowes, by a vice deuised in the rofe
the Church, & they hale him vp, as if
would pul him vp to the gallowes
there stand the poore Priests, and
e so pitifully after their God, as a
for his dinner.

The crucifixe
ascendeth to
heauen.

In summe, a man doth often spend
penny or two, to see a play of Robin-
od, or a Morisse dance, which were a
eat deale better bestowed vpon these
y toyes of these good priests, which
nterfeit all these matters so hand-
nely, that it wil doe a man as much
od to see them, as in frostie weather
go naked.

I speake not of their perambulati-
s, processions, and going about the
lume, carrying their crucifixes along
the streets, and their play and counter-
ite the whole passion so trimly, with
l the seuen sorrowes of our Lady, as
though

though it had beene nothing else, but simple and plaine Enterlude, to make boyes laugh at, and a little to recreate beauy or sorrowful harts: for these matters fall out onely vppon church holy dayes or solemnities, when the Catholikes are determined to be merrie, and drinke themselues so drunke, that they tumble from their seate: as you shall see our Maisters of Louen do euery yeare in their solemnity, and especially at the seuenthyeares procession, which is of the seuen sorowes of our Lady. All whatsoeuer Christ hath done, must be let a broch to be counterfeite.

And after the same maner, we play by the Lent. For, because Christ did fast fourtie dayes lõg, therfore shal our deare mother the holy church be content to fill her belly of al sorts of fish only, not once touching one morsel of flesh. according to the special words of Paul, who saith Eate it not: Taste it not: Handle it not. And so likewise Moses did fast fourtie dayes for the establishing of the lawes of God which he presented vntothe people. And now, seeing the Bishops, Prelates do weare hornes, as Moses did, wherefore

Col. 2. 21.

should

should they not as well fast fortie daies as he did? And if the Bishops doe fast, then are the lay people much more bound to fast, which haue no such power nor meane to obtaine dispensations buls, or tollerations of our holy Father the Pope, as these holy Prelates haue. Therefore we doe now cõclude, without exception or contradiction, That the holy time of Lẽt is as firmely founded vpon the Scripture, as all the rest of the articles of the faith inuented and founded by our deare mother the holy church of Rome: and therefore it is good reason that our mother the holy church of Rome doe maintaine her Lent and fish dayes in great reputation, and not onely to hold it for a good and holy worke in it selfe, but for a meritorius worke whereby we may merite and deserue heauen, and the mercie of GOD, appease his wrath and doe make sufficient satisfaction & recompence for all our sinnes. Insomuch that our dear mother doth esteeme her fasting: yea in a manner better, than the merits of the blessed blood & passion of Jesus Christ, in her vpon these Heretikes doe altogether boast

In the Masse booke

boaſt themſelues: For conſider, this holy Church ſaith in one of her ſeaſons vpon the Wednesday in the Ember weeke in the Aduent, and on Friday in the Ember dayes after whitſonday, & vpon the Tuesday in Easter weeke:

O Lord, we beſeech thee, that thou wilt accept this our faſting, and that by it we may be made cleane and purified, and worthy of thy mercy, and that it may bring vs vnto euerlaſting ſaluation, &c.

What can a man with or deſire more? Saint Iohn the Apoſtle will ſeeme to ſet forth a ſpecial matter, when he ſaith That the blood of Chriſt Ieſus doth cleanſe vs of our ſinnes, & maketh vs acceptable before God the father: but this other maner doth growe all vpon our owne ground: for with our faſting we can obtaine that wel enough, which he doth attribute only to the blood of Ieſus Chriſt.

Feſtiual dayes

What ſhall I need to make much adoe for the feſtiuall dayes, & obſeruing of them: Of which our deare mother holy church maketh ſo great account, that ſhe doth yeerely pray vnto GOD that her feſtiuall dayes may obtaine her meanes ſufficient to this wealthie

This is ſong in the Collect in the Ember weeke of the Aduent.

his world: and after assurance of e-
all saluation, & that she may by the
ame obseruing of the said daies, me-
it to enioy perpetuall saluation & blisse
and of the hallowing of Easter Euen,
he doth say plainely as followeth:

This is sung the Saturday following next after.

*Hunc igitur sanctificatio noctis fugat scelera, culpas lauat, & reddit innocentiam lapsis, mœstis lætitiam, fugat odia, concordiam parit, & curuat imperia.*

That is to say:

That hallowing of this night doth driue away sinnes, doth purge faultes, doth restore such as are fallen, to their innocency a-
gaine, and to the sorrowfull giueth gladnesse, and expelleth all hatred and procureth con-
cord, and doth bow Empires or King-
domes, &c.

Consider now, what a power the ob-
seruing of these festiuall dayes hath. What a mischiefe ayles these heretikes that they so rayle vpon vs, because we make a difference & diuersitie of daies? They make ado with vs, saying, That Iesus Christ with his precious blood, hath clearely anihilated & taken away the instrument which was against vs, which consisteth wholly in such ceremo-

Col. 2. 14. 16.

nies and Commandements of the law, and hath made fast the same vnto his crosse: so that no man else can hereafter iudge vs for our meates or drinkes, nor for the obseruing of any holy dayes, or new Moones or Sabbaths: & still they are troubling of vs with that which Paul writeth to the Galathians, saying:

Gal. 4. 9. 10. Seeing that you haue now knowne God, or rather that you are knowne of God, how doth it happen, that you returne your selues againe to obseruing & worshipping of weake elements, which you begin and goe about to serue againe? You obserue dayes, monthes, times, and yeares, I am afraid on your behalfe, that all my trauell amongst you will be spent in vaine, &c.

But what haue we to doe with this? seeing our mother the holy Church doth attribute as much power to ordaine & obserue of our festiuall dayes, as to the blessed Christ it selfe: and therefore haue the Catholike Doctors reason, in teaching that the obseruation of certaine dayes and feasts, heretofore vsed by the Iewes are not in any point taken away by the death and bloud of Iesus Christ, as Caluin goeth about to perswade, so alway as they

the dayes be something altered: as Eckius hath very finely set forth. For in place of their Passeouer of the law, wee haue our Easter: and in place of their Pentecost, we haue a Whitsuntide of our owne deuising: and in stead of the feast of their new Moone, we haue our Ladyes daies: in place of their Trumpet feastes, we haue the Apostles dayes and in place of their feast of Tabernacles, we haue our Church holidayes or solemnities: and so forth, as is plainely to be seene in the booke of the said Eckius So that there is no other difference, but as though the diuell (to disguise himselfe should put on a Friers cowle, And whereseeuer in the old Testamentary mention is made of feast dayes, our dere mother the holy Church of Rome, applyeth it to the establishing of her festiuall or holidayes and solemnities: so that the Heretikes cannot iustly complaine of vs in this case, and say, that we cannot bring in any Scriptures for proofe of the matter: seeing that the old Testamẽt is full of such Scripture, as they themselues know well enough. In his Enchiridion.

## The xvii. Chapter.

*Which treateth of the forbidding of Priests to marry, and how women ought to be common by speciall commandement of the Church of Rome, which is diligently be them obserued.*

A forbidding of matrimony for Priests

NOw as touching the forbidding Priests, Monkes, Fryers, and all other spiritual persons to marry, that matter we cannot defend by the olde testament, seeing that in the olde Testament al Priests were married. Therfore in this matter we wil haue nothing to doe with the old Testament, because it doth make against vs: but we say, that it is changed by the new, as heretofore we haue proued by speciall texts, as to wit where it is written: None of those that liue after the flesh cā please God, again, Be you holy, like as I am holy, and many such like, which heretofore we haue alledged, and by the Booke of Decrees established for euer. Yea, and it was specially prophesied by Paul, That in the later dayes there should come such as should forbid marriage, & the eating of meats which God hath created and ordayned to be eaten

Rom. 8. 8.
Leuit. 10. 18. 11. 15.
1 Tim. 4. 3.

with

with thankesgiving. So that it is no marvell, that it was not forbidden in the old Testament, nor yet in the beginning of the new Testament: for these last daies whereof Paul speaketh, were not yet come: and as a good wise Doctor, and holy Priest of Groining, sayd: The Pope did not then gouerne. But now that those last dayes are past, and the Pope hath taken the whole regiment of the Church into his hands, the Church hath now declared, openly set forth, and established without retraction, That no man being married can bee holy, nor please God, for that is plain vncleannes and fleshly defiling, as we haue heretofore declared by plaine and special texts of the decrees.

Here about the 1. and 2. leaf.

And therefore hath our deare mother the holy Church of Rome concluded & setforth, That it is much better, & lesse offence, for a Priest to vse another mans wife, then to marry one of his own, after that he hath once accepted & married our deare mother the holy Church for his wife during his life: as Pighius, Eckius, Ioachimus Perionius, and other like Pillers of the holy Church of Rome, haue very finely set out in their writing.

Nuns murther their owne children.

Yea, we do finde by daily experience, that the holy Catholike church of Rome, wil a great deale rather suffer, that these holy theate Nunnes of Cloisters, and such like should (being with childe) destroy it in their bodies with drinkes & other medicines, yea or kill it after it is borne, than that they should (according to the counsell of Saint Paul) marry a husband.

This visitatiō and that which was found therein written by Iohn Ballan English writer in the argument of his booke of the life & conuersation of Popes.

Which thing was apparant at the visitation of the Cloysters in England, which King Henry 8. caused to bee done throughout all England, where many priuies in Cloisters were found full of the bones of young children with many other abhominable matters, which are not meete to be rehearsed.

Iohn Pontan in his booke de immanitate, ca. 6.

And Iouianus Pontanus, a good Catholike, and a well learned man, doth likewise witnesse, that it is a common practise of these holy Religious women, to doe such things.

This is writtē by Vuldrick bishop of Augsburdge in a letter which he sent vnto Pope Nicholas the first, about the

It is likewise found in ancient credible histories, that S. Gregory Bishop of Rome, after he had first set forth a verie straite commandement against the marriage of Priestes, did afterward re-

peale

peale and cal backe againe the same we re earnestly, lamenting and repenting very sore his former doing: because that sending upon a time to his Pondes to haue some fish taken, there was drawen out of the same with the Nets, and brought to him aboue fyre thousand heades of young Children, which hee straight wayes did with sighes and lamentations acknowledge to haue been so murthered, by reason of his said commandement.

reare 265. treating of this matter.

But our deere mother the holy church who hath not lightly any respect to such smal matters as that, although she heare of enough such: yea, & doth daily see them before her eyes, and is oftentimes put in remembrance of them: yet she had much rather ouer-see and suffer such things to be done then to consent that those holy Nunnes, which haue professed chastitie should marry. I do not speake of it, that she wil rather looke thorow the fingers or winke at the abhominable and filthy Sodomitrie of Monks & Friers, than she wil reuoke and call back againe her holy commandement for chastitie: notwithstanding that Pope Pius the second

Peruse the 11. chap. of the 2. part.

himself hath oftentimes acknowledged that although the forbidding of priests to marry, was done upon great consideration: yet it must now upon other consideration of greater importance, be set at liberty againe. But this is their first rule, and A B C. that they learn as soon as euer they are admitted priestes, or professed Monkes or Friers, and that they continually harpe upon this string *Si non castè, tamen cautè*: which is thus meant, That if they cannot liue chastly yet they shall use it so secretly, as that it be not much talked of, or knowne.

And now after this, to prouide so for the matter, that these holy Fathers should not go too grossely to worke, therefore hath our deare mother the holy Church, laide an ordinance before her spouses the priests and spiritualty, that they might frée ly use othermens wiues and that all women ought to be cõmon for them. Whereby men may well consider, that she is none of these iealous wiues, which cannot bee content that their husbands should once make a good countenance to another woman: for she is well contend that her sweete husbands

lands, to wit, Priests and Monkes, should vse all women at their pleasure. Yea moreouer, she will maintaine, that it ought to be so: and so goeth about to establish it with plaine texes of the holy Scripture, besides the worthy witnesse which shee doth borrow out of the heathen Philosophers. For consider these be the proper words of the holy Father Pope Clement, whom the Church doth esteeme to haue been a successor of Peter: and therefore hath shee caused these his words (which are worthy of perpetuall memory, to be written upon the doores of all Cloisters, and spirituall houses) to bee set in her booke of decrees, as a wooden diamond might be set in a laten ring, where he saith:

Deare brethren to liue in common is very necessarie for all men, but most specially for those which will stoutly, and warily fight under Gods Banner, and counterfeit or follow the example of the Apostles and their disciples. For the same by nature ought so to bee, and all things in the world ought to bee common: but the wickednesse of man hath beene the occasion, that the one hath begunne to say: This is mine, the other said,

This is euen thus set downe word for word in the decrees, *Cap Dilectissimis Causa 12. quæst 1* and in the 4. letter of *Clemens* in the 1 part of the Councels.

And

And this belongeth to me: And by all that meanes dealing or participating of all things crept in. To bee briefe, a very wise man amongst the Greekes hath spoken marvelous well, saying: All things are common amongst good friends. Now it is then without doubt, that under the name of all things, the wives are likewise contained: For like as the light and the shining of the Sunne cannot be separated nor parted, euen so there cannot likewise any separation or dealing bemade of that which is to be used in common; but it ought to be generally at the commandement of euery one of the companie. And for that cause it is, that God saith (gentle Reader, note wel here speciall Texts of the Scripture) by his Prophet, saying: O what a goodly and pleasant a thing it is, for brethren to dwell together. And this custome being obserued by the Apostles, so must they haue all together liued with one another in common: like as it is written: The multitude of the beleeuing was one heart, & one soule, &c.

*Pythagaras* who *Plato* did imitate in the gouernment of his City.

Maried women common.

Psal. 133. 1.

Act. 4. 32.

Note heere the determination and conclusion of our deare mother the holy church word by word, whereby she doth absolutely conclude out of the holy Scrip-

scriptures, that these heretikes which are alway in hand with the scriptures, haue now no more cause to complaine, though the Priestes and Fryers will sometime (euen for loue) borrow some of their wiues, for the maintaining and knitting together of this holy Clements commoditie. And although the glosse thereupon say, That this hauing of women in common is not to be vnderstood, after the vse of the flesh, but simply for the good willingnesse and charitable loue towardes the congregation: yet notwithstanding, the text is plaine enough, which saith, That men must bee conuersant with them, as the light is with the Sunne shine, which doe continually enioy one another. And the same is established by the doctrine of Plato and Pythagoras, who specially were of opinion, that all women should bee common. And that is apparant enough, by the daily exercise thereof: for you see that the Priestes may haue no wiues of their owne, but doe vse all women in generall, when, or where soeuer they can get them. But yet they will not looke so narrowly to haue things common, as touching their goods, because euery one

of

of them will loke to enioy his owne goods, but not his owne wife: so that it is rather done for the wiues, than for any thing else.

And this may likewise very well be the occasion, wherefore the Romish Church (which in deed can be but one particular Church, because that Rome is but one particular town) is yet called the Catholike Church, that is, The common and generall Church ouer all, which specially proceedeth by reason of that goodly common sort of women, and boyes, which she maintaines, and doth increase & multiply her generation ouer all the world: yea, and filles the whole face of the earth with her young Priests and Monkes, whereof she hath made such a number, as there are flies in the Summer: in so much that she may iustly be called Ecclesia œcœmenica, that is to say, The Church that doth flow ouer the whole earth, like a spring tide.

For what cause the Church of Rome is called Catholike.

## The xviii. Chapter:

*Wherein the seuen orders of Priesthood set forth as well by Scriptures, as by the examples of Christ.*

Seeing

Seeing that we are now in hãd with the holinesse of priests, we will proceed directly to the establishing of all the seuen orders of priesthood by the scripture. And first you shal understand, that our deare mother the holy Church doth teach very plainely, That our Lord Iesus Christ himselfe was forced to passe through all those seuen orders, before he could be admitted to be a Masse priest. Marke now what a matter must this be, and yet for all this, these Heretikes make no account of the blessed Masse, whereas Christ had enough to doe, for to come to the vse of it.

Seek for this in the 2. chap. of the 2. part.

All these goodly expositions are written by the reuerend Bishop *Durand.* in his booke called *Rationale diuinorum officiorum* in the 1. booke *Rub. de ministerio & ordine Ecclesiæ.* And in the 4. booke of sentenc. Psal. 84. 79.

For first, he must exercise the office of a Porter, like as he did, when hee droue the changers of money, and the sellers & buyers out of the temple, and spake out of the mouth of Dauid: You Princes lift vp your gates, and bee you lift vp you euerlasting doores: Item, when he said, I am the doore of the sheepfold.

After that, he was Reader, when he did reade the Prophet Esaias in the Temple. Then after he became an exorcist or Conjurer, when he droue seuen diuels out of Mary Magdalene: & when he

Iohn. 10.

In the 4. booke of Sentences the 7. chap.

In the 4 booke of Sen. chap 4.

hee did rub the mouth and eares of the dumbe and deafe man with clay & spittle saying Epphatah, Be open,

Acolathus in Greeke is with vs as much as Page, or one which followeth vs. John 8. ca. and is repeated in the 4. booke of Senten. cha. 5 4. dist. cap. 6. 4. dist. cap. 7.

And after that he came to be Acoluthus, that is, a Page, and Ceroferarius, that is a Candle bearer: when he said, I am the light of the world: he that followeth me shall not walke in darkenes.

And then was he a Subdeacon, when he did washe his disciples feet.

After that a Deacon when he did minister the Sacrament of his bodie to his Apostles, and being in the mount Oliuet) willed & perswaded them to watch and pray.

4. Dist. cap 8. and peruse the same allegation by Durand.

And lastly, he became a Priest, when he did consecrate the bread & the wine, and so said Masse at the table.

This done, straightway he became a Bishop, when hee laid his hands vpon his disciples heads, saying: Goe abroad and preach the Gospel in all places.

In the 23. and 77. dist.

All this you may see set out at large in the foresaid booke of Durandus, and in the booke of Sentences, and in the fourth councels of Toledo and Carthago and likewise in the decrees. So that it is apparent, that all these holy orders

are

are fished out of the bottome and ground of the Scriptures, & are founded vpon the examples of Christ: notwithstanding now, that the Priestes haue somewhat the more prerogatiue thē Christ had, so that they can push through all these seauen orders at one time, or else skip ouer foure or fiue of them at once. For they ỹ can once get the shauen crowne on their heads, (which is the character, marke, and token of the worthie order of priesthood) may not then onely proceed to be Priests, but also be Bishops and Cardinals, and to get sackes full of benefices: for our most holy Father the Pope may freely dispence with all such matters, as it pleaseth him. But that carrieth his authoritie in the Popes foundation, which wee haue here before set forth and declared to be so strong, as the diuels of hel are not able to withstand it. For this time we do only teach that whensoeuer it shal please ỹ holy church to vse the seuen orders orderly, she is able to establish the whole heape of them trimly and finely out of the Scripture.

Perus the 11. chap of the 2. part.

The

## The xix. chapter.

*VVherein is concluded, that all the Ceremonies of the holy church of Rome, are founded upon the Scripture, if they be wel understood, and according to their interpretation, which onely is to be esteemed sounde, & what aduantage they haue, that stand fast to this interpretation. And herein is likewise mention made of the masse, and of master Durandus booke.*

Ceremonies of the holy Churches in general

YEa, thee doth nothing in the world, either of great or small importance but it is all so finely founded upon the Scripture as can be deuised. And that may appeare by this: That she hath fetched the golden slippers, & the precious breeches of our most holy father & pope out of the scripcures. For it is written: Esa 52. 7. Rom. 10. 18. O how faire and pleasant are the feet of those which bring tydings of peace, which bring good tydings: which after their interpretation is as much to say, as, That the feet and legges of the Pope of Rome, must be decked with goodly golden slippers, and with marueilous rich & costly breeches: as it is well set forth by the holy Doctor and Bishop Durandus.

This exposition is set downe by *Durandus* in his booke called *Rationale diuinorum offic. cap. 7. Num 8.*

Slippers and breeches of the Popes.

Any

And thereupon it proceedeth likewise, that the Pope doth suffer kings and Emperours to kisse his feete, yea to treade vpon the Emperour Fredericks necke, as is before declared. And the rather his feete are to be kissed, because they are so fayre and pleasant, and smell so sweete, especially two or three dayes after he is dead: for then come all the deuoute catholike people, and kisse them bare, whereby they obtaine a verygreat indulgence and pardon.

Gecke the 10. chap of the 2. part.

But now if any man be desirous to vnderstand how finely al this is grounded vpon Scripture, and further to know particularly the reasons, and causes of all the other ceremonies of the holy church of Rome, and to see how they are fished euen out of the very deepest ground and bottome of the holy Scriptures, let him reade the booke of Durandus, which (vpon this occasion) he hath named, *Rationale diuinorum officiorum, Sanctæ Romanæ ecclesiæ* that is to say The reckoning, and reason, or cause of the ceremonies and diuine seruices of the Church of Rome. He shall therein finde many reckonings, secrets, and very strange iewels:

Durandus treating the matter

yea, if the whole Bible were clean
there might quickly a new Bible
nited and made out of this books,
would agree a great deale better
ordinances of the holy Church th
Epistles of Paul do, which these
tikes and Hugonots haue in such
reputatiō. He hath the textes of the
ble as fast, as a handfull of flies: t
is not one iotte contemned or bled
blessed shalle, but he hath a good re
e a trimme text to bring in for it.
is not one hole but he hath a pegg
stoppe it: he doth there set you
marueilous trimly, all the reasons,
the Poiell doth so trimme himself
such minnining garments, when
eth about to play his part: why he
first put a biggin upon his head, a
a long garment like a womans
also upon his gowne: and then
that, a cathoche without sleeues,
out at a little hole aboue such
Snaile lookes out of her shell or
a nugget a pie out of her nest
he is bound with a roode about
throate that he can not goe right
why he doth turne [illegible]

Search the 15 and 16. chap. of this 2. part

Durandus his booke.

Lutherans, Hugonotes, Zwinglians and Caluinistes, the one heape with the other, which doe braggе so much of the word of God: Let them but once take the booke of Durandus into their handes and they shall finde there, that all these ceremonies of the holy church of Rome all their prankinges, and strange deuises, are finely founded vpon the Scripture, so that ther is not one lacking: yea, is that the Scripture, is wholy on our side, if it be right vnderstood, according to y meaning and interpretation of our deerely beloued the holy Church: to wit, that you will ouer and let slippe the dead letter of the plaine text, and be ruled by the holy spirit of speculation of our Doctours of Louen, and those of Paris, which is only the spirit. Whatsoeuer they and such like say, is as is heretofore rehearsed. Wherefore, let all such as shall be good and Catholike subiectes of the holy Church and See of Rome, holde fast and sticke to this interpretation, and for any thing shrinke not from it: but beleeue all whatsoeuer y holy church beleeues, not presuming about to know, or to aske any question what this, because it is enough for

them to know, that the church of [illegible]
cannot erre, so long as she remaineth
grounded upon the foundation of the
Pope. Let the keep in mind the saying
of Salomon: You shall not remoue the pole
and markes which your fathers haue plaun-
that is to say: You shall not once mou-
touch or alter any thing of all that which
our deare mother the holy Church of Rom
hath established and ordained. And doing
thus they shal be her white sonnes, and
haue the world at will, they shall enioy
the goods of this world: some shall become
Bishops and some Cardinalles, riding
brauely to the Courtes of the popes and
Kinges vpon braue horses and Mules,
shall haue the fairest Courtisans of
Rome at their commandements.

Prou. 22. 28.

This doth Eckius and all other catholikes expounde it.

In summe, they shal say to the [illegible]
What canst thou desire? Tarry here continu-
louse, these fellowes will her noseth
that they will know all things, and
will beleue nothing, but iust
which they find in the scripture, and
their Bible plainely set out: yea they
mocke our dears mother & the interp-
tations which she bringeth forth
the scriptures. What those

heretikes to the fourth generation:
Doctours and Physitians say, Euen
y highest step of the staires. For like
Walter Gencian hath here finely
included, They doe not beleeue the ho
Church, They beleeue not y twelue
Articles of our faith: yea they doe not
beleeue the holy Scripture, seeing they
will not accept the interpretation of the
Scripture, which the holy church hath
allowed for good: And therefore they must
be banished, accursed, & excommunica-
yea, they must be burnt to ashes and
ender, if they will not recant. For that
is the sure sentence and resolute deter-
mination of our mother the Church of
Rome, wherein doth not fail any flatter
appellation, for that now from hence-
forth they will not, nor shall not, beare
with them any longer. And herewith
we will make an end of the second
part hauing emptied this di-
staffe: and now by y Gen-
tiles leaue (we will in-
hant and proceed
with another
part

Here

# Heere followeth the exposition vpon the third part of Gemma Hubertiepistle: wherein is treated of Auricular confession, of the Sacraments, of Matrimonie, of Confirmation, and of the holy Anointment.

## The first Chapter.

### Of Auricular confession, how necessarie it is, and establishing the same by the Scriptures.

Auricular confession.



HEERE now doth follow the third part of the Epistle of Gemma wherin he doth exhort himself greatly to this matter, that these new preachers of the Gospell should not go about to abolish auricular confession. Ecclesiae populorum. But how likewise they goe to worke: Where our holy mother hath straightly commaunded upon paine of damnation, That all they that are of both kindes, to wit male and female, shall so soone as he or shee is come to yeares of discre-

These are the very words of Pope Inno. the 1. in a generall councell concluded. and is set down in the decrees. Chap. *Omnis utriusque sexus de panitentiis & remissionibus.*

[illegible] confesse themselues to their
[illegible] Curates all their sinnes, at least
[illegible] vnderstanding the same
[illegible] deadly sinnes onely, as infect
[illegible] by the glosse vpon the texte: be-
[illegible] daily and pardonable sinnes are
[illegible] Pater Noster, &c. with a sprink-
[illegible] full of holy Water, became washed
[illegible]

I maruell how these Heretikes
[illegible] speake against this Fauour, if
[illegible] not euen as much as though they would
[illegible] out both the eyes of our mother
[illegible] holy Church? For vndoubtedly,
[illegible] auricular confession with two
[illegible] aforesaid to her, done by the one, the
[illegible] discouereth and vttereth all the secret
[illegible] inuentions, counsels, & pretenses
[illegible] of all Princes and Potentates of
[illegible] Christendome: by reason whereof she is
[illegible] inestimable possession, and in-
[illegible] her authoritie and gouern-
[illegible] ouer all Countryes and King-
[illegible] doth by the other she can frame
[illegible] to her deuotions all the
[illegible] of men, simple and
[illegible] and themselues, and
[illegible] all their secrets

gd then

Nectarius.

In the yeere 395.

This is set out in the story tripartite in the 9 book cha. 28

had

Chrysostome vpon the 51. Psal. and in the 7. homilie vpon the 12. cha. to the Heb. And in the homilie of penance &c.

John, 20. 23.

...n, Now they cannot forgiue without ...ing knowledge, first of the matter: & the ...er cannot come to any knowledge but by ...ession made either openly or in secret. And ...erefore without (saith hee) auricular or ...t confession is much more comely & ho...d, then open Confession. Consider wel ...is matter (gentle Reader) how the ...atter is so cleere, that a blinde man ...ay see it as wel in the darke as without a Candle. For notwithstanding that Whose sinnes you remit.
Christ speakes thereof ministring and preaching the Gospell, whereby the forgiuenesse of sinnes is pronounced vnto all those that beleeue: as he himselfe doth expound it, saying: That Paul shall open the eyes of the blinde, to the ende they may Acts, 26.18
turne from the darkenesse, to the light, and from the power of the Deuill vnto GOD, that they may obtaine forgiuenes of their sinnes, and to be partakers with them, which are sanctified by Iesus Christ made holie, (vpon paine plainely layd, What he hath followed this commandement, namely confessing of sinnes, secretly in Mat. 8. 4. Mark. 1. 44. Luke 5. 14.
their eares, but by preaching and setting forth of the Gospel, and the forgiuenesse of sinnes.

Any

Chrysostome upon the 23 of Matthew the 44 homilie.

And whereas Chrysostome and all olde Fathers haue so vnderstood it, set it forth: yet notwithstanding, that the holy Church hath vnburthened all Bishops, Priests, Ministers, and officers of the Church, of their charge of preaching, and haue giuen the same to images and Saints made of stockes & stones, to be bookes & preachers to the Lay people. The time and matter is much altered. And the Priests begin to finde a good taste in this auricular confession. They haue blowen this forth ing of sinnes in at the eare. They giue thee absolution with a scrolle, alleging and setting forth the words of Christ for proofe thereof. So that it is not to be marueiled at, that your Master Gardiner doth so laye of this text, & will haue that plainely proue auricular confession.

Notwithstanding that the holy Church hath many other cleare textes of holy Scripture, whereby to proue and establish the same.

Mat. 8. 4. Mark. 1. 44. Luke 5. 14.

As for example: when as Christ sayth to the leaper after that he had healed him: Goe and shew thy selfe to the Priest, and offer thing offering

Moses hath commanded. For that
to be understood, Goe hence and
thy selfe vnto thine owne Ghostly fa
and do such penance, as he shall enioyne
And the like where Saint Iames
Confesse your sinnes eche vnto another.
that did Iames mean nothing else,
but onely seeke you out a Priest or a Frier,
whom you may open your mind, and de-
clare vnto him particularly all your euil deeds
he will quickly giue you absolution, espe-
cially if you let him see a peece of gold. For
by interpretation of our deare mother the
holy Church) One to another, is as much
to say, as the Priests and Friers onely. And
therefore where Saint Iames saith
right in the same place, thus: And
pray one for another, we may well vnder-
stand that thus, as he would say: Pray
only for Friers and Priests, that the world
may be cleane cleansed of them, and Purgato
be filled with them.

Two witnesse is by Bellarmine and all other Catholike writers interpreted in this place. Iames 5.16.

## The ii. Chapter.

*Treating of the Sacrament of seuen orders and of Matrimony, and of the holy oyle or ointment, and of the number of the seuen Sacraments.*

The sacrament of seuen orders

AFter this commeth Master [illegible] vous to the rest of the Sacrament and saith thus As touching the seuen ders, is there not a plaine Text in Saint P where he saith: doe not neglect that w in thee, which is giuen thee by Prophesie, laying vp of hands of the priesthood, for is as much to say, as, take good heed and that you doe not take vpon you to be M Priests, before you haue been Porter, C bearer, Chorister, or Acoluthus, Subdeac and Deacon, for all these must goe before you will haue the other to follow, as we h heretofore declared by Scriptures.

1. Tim. 4. 14.

Looke the 18. chap. of the 2. part.

Looke the 19. chap. of the 1. part.

The sacrament of matrimony.

When hee doth further declare, t Matrimonie is a Sacrament, bec there is written: This is a great my rie, I say, in Christ Iesus, and the Con tion. But I could be very well co that gentle Germanus, had help tongue there, and neuer haue writt It is very true that our deare the holy Church hath beene accu med heretofore, to bring in the fa for a Testimony or witnesse, b that the common sort had read or acquainted with the Scriptures: b now the time doth not serue any

Ephes. 5. 32.

to giue men brickbattes for turfes to make them beleeue that they were made of greene cheese: for euery one will pretend now to know how the world walkes. Therefore he had better haue held his tongue touching this matter. For, to beginne withall, an Asse might haue seene and perceiued, that he doth not there meane any thing at all of Matrimonie: but of the vnitie betweene Christ and his congregation: which hee doth name to bee A great or deepe mistery farre aboue the vnderstanding of all men. And besides this these scorne-full Heretikes, will sew a paire of Asse eares on Master Gentianus head: seeing he did consider, that therein he doth speake both against himselfe, and against our deere mother the holy church who hath plainely concluded, that Matrimonie is fleshly, vncleane, and vnholie: and hath for that cause forbidden, that Priestes shall marrie, insomuch, that it cannot bee a holy Sacrament: for else it must follow, that Priestes are not worthy to enioy so holy a Sacrament. And besides that these heretikes will set a paire of spectacles on

Looke the 17. chap. of the 2. part.

matter Gentianus note, to the end he may see and perceiue, that it be so, that matrimonie be a sacrament, then shall virginitie or maidenhood, much rather bee a holy sacrament, because that in our deare mother the holy Church it is much more esteemed then matrimonie, and so there must be eight sacraments. Yea, widdowes will come in for their parts, and challenge viduitie or widdohoode to bee a sacrament. So that we shall at the last be forced to register for sacraments, all states and callings of men. Whereupon must needs follow that our deare mother the holy Church hath erred in setting forth and teaching that there were onely seauen Sacraments, vnlesse that she (peraduenture) will haue it vnderstood that by the number of seuen, she doth mean an innumerable number, as by Gentianus reason appeareth she doth, so that by his argument it must follow, That in all places of the Scripture, where this word Sacramentum, that is to say a mystery is vsed, that must straight way be esteemed for a Sacrament: and by that order shall the kingdome of Antichrist and the

the Beast with seuen heads be accoun-
ted for Sacramentes: So that in the
end, we should haue so many Sacra-
ments, that we should not know what
to doe with them: but we must goe set
them out in the Sunne to dry, or lade a
great Hulke with them, and send them
into Norway: which out of doubt were a
great disorder, and such as might make
open to all the World the impudencie &
shamefulnesse of our deare mother the
holy Church of Rome: seeing shee hath
resolutely set forth, that there may bee
no moe but seuen sacraments. Which
thing shee hath likewise fetched out of
the coffer of the Scriptures with her Al-
legoricall or Anagogicall keyfaith she)
seuen deadly sins. Ergo must there be of ne-
cessitie seuen Sacraments, which must driue a-
way and ouercome the same seuen deadly sins
Item, there is mention made of seuen Seales.
wherewith the booke of the olde Testa-
ment was sealed vp. Also there were
seuen Pillars, wherewith the Church
was vnderset: how like are they to be
the seuen principall of the new Bishop
of the base Countrey, to wit, The Car-
dinall Grandwell, the President Vigilius,

I ooke in 1. ca. of the 2. part.

Seuen bishops in the low countries, Vigilius Fran-

Franciscus Sonnius, Petrus Curtius, Io[hannes] Lindanus de Castro, and Fryer Kniel. [and] (I assure you) stick to their tackling [to] holde vp the Romish Church like [a] and sure pillers and props for feare [it] should fall into the myre. After [this] likewise is mention made of Seuen [Sa]shings, whereby Naaman was healed [of] his Leprosie, and likewise of Seuen [Pro]sens, which the Donne woman held in [her] right hand, and of Seuen loaues, wher[by] with Christ fed the multitude of peo[ple] and of Seuen times going about, where[by] the towne of Iericho was ouerthrow[n] of seuen eyes in one stone: and lastly, [of] seuen Candels set vpon the Tabernacle. For now (saith our mother the holy Church) by all these are signified and set forth the seuen Doctors of the Romish Church, to wit, the foure principal of the Scholastical Theologie or Diuinitie: as *Thomas de Aquino*, *Ioannes Scotus*, *Albertus Magnus*, and *Occam*, together with the two profound interpreters of the Masse, namely, *Rabanus*, and *Durandus*, and the master of the Sentences called *Petrus Lumbardus*: all which were iust seuen, who should likewise set foorth and establish in the Church of Rome

seuen

*Henricus de Vtha[gio] vpon the 1. booke of Gen. dist. 1.*

Sacraments.

There may yet be alledged many o-
examples for the establishing of the
ber of seuen Sacraments, to wit,
seuen Psalmes, which serue the Mar. 12.
Luk. 15.
in purgatory for seuen Sacra-
ments. Item, the seuen Diuels which
came to inhabite the house when they
found it cleane and empty: then the se-
uen Sciences: and also ỳ seuen or fiue
kindes of our Doctours of Louen, wher-
with they farre excell all the profounde
vnderstanding of the Apostles and
Prophetes, with many other things
more, which might bee brought in: but
notwithstanding the church of Rome is satis-
fied with these examples & figures before
specified. Although yet me thinkes (vn-
der correction of my maisters of Louen be
it spoken to whose iudgements I sub-
mit my selfe) that the number of the se-
uen Sacraments may be best applyed
(to that which is written in the Apoca
lypse, of the beast with seuen heads: or
as heretofore is set foorth) Irenæus him-
selfe hath applyed this beast to the Ro-
mish Church. And the number of 666.
which is the number of the Beast, doe

Apoc. 13. 18. * or each letter in greek makes one number.
5 10. 20. 30. 2
E K K:A
200. 20. 1. 10.
Σ I Λ I
30. 1. 30. 10.
T A Λ I
20. 1.
K A.
This maketh together 666. Apoc. 13. 17.

agrée very well in one with this [illegible] word EKKAHSIA ITALIKA, *Ecclesia Italica*, which is to say, The Italian Romish Church. And there is likewise specially spoken of the character or marke of the Beast: And now our mother holy church saith, that there is likewise a character or marke in the sacraments. And last of al, it is credibly affirmed it is a mystery: to wit, Babylon. And now will our deare mother conclude, as is apparant, that matrimonie is a sacrament, because that this word Mysterium is plainely set forth: and then it might necessitie follow, that heere also somewhat is spoken of sacraments, seeing that this word is likewise spoke of there. And so must the beast with seuen heads vndoubtedly betoken and signifie the Romish Church with her seuen sacraments, and with her character or marke. So that maister Gemianus is heerein to be blamed, that hee hath (to maintaine his argument) vsed this word Mysterium, for the purpose of matrimonie to be a sacrament: Considering that our deare mother the holy Church hath alwayes vsed the same for her strong-

Bul-

wil warre, alledging the same continually. But hereupon yet might fall out a great question, to wit, howe doth it happen, that men account vpon no more but seuen sacramẽts, seeing that yet our deare mother the holy Church hath ordained at the least seuen and seuentie sacramẽts, whereof none is contained vnder any of these seuen? For on Easter euen, when they doe blesse the Easter candles, then doth the holy Church offer vnto God the Father, Fire, for a great reward and a holy sacrament, saying thus:

Fire a sacrament.

*Illuminãs oculis nostris in hac sanctissima nocte vigilia, de donis tuis fideliter offerimus Maiestati tuæ, ignem in adipe carnis pollutum, non prophanæ cupiditatis vitio, non alterius ligni congestum, sed de ara sancta, quam semper constructam in usu hominis habuit succensum ignem, obsequio religiosæ deuotionis offerimus. Magnum igitur mysterium, & nobis huius noctis habebit Sacramentum, vt ignis necesse est laudibus cumulari.*

That is to say:

Calling vpon thee in thy workes, this holy Eue of Easter, we offer most humbly vnto

to thy Maiestie, this sacrifice: namely, a fire not defiled with the fatte of flesh, nor polluted with vnholy oyle or oyntment, not attainted with any prophane fire: but we offer vnto thee, with obedience, proceeding from perfect deuotion, a fire of wrought waxe and weeke, kindled and made to burne in the honor of thy name. This so great mystery therfore, and the marueilous sacrament of this holy Eeue, must needs be enrolled with double deserued prayses.

Marke well now, heere is the holy fire, or else surely the Eeue it selfe called (not only Mysterium) but also A marueilous Sacrament, and offered vp vnto God for a great present, whereby he is (as in the end is concluded) made very ioyfull and merry.

The finding of the Crosse a Sacrament.

Likewise, the signe of the Crosse is also called a Sacrament. For vpon the day called *Inuentio sanctæ crucis*, that is The finding out of the holy crosse, are sung by our deare mother the holy Church in a certaine metricall sequence, in these words:

Non sunt noua Sacramenta,
Nec recenter est inuenta
Crucis hæc Religio.

His

Hic dulces aquas fecit,
per hanc Sil x aquas iecit.
Moses officio.
Nulla salus est in domo,
Nisi cruce munit homo
super liminaria.

That is to say,

*This is no new made Sacrament,*
*Nor holy crosse doth represent*
*a late vpstart invention:*
*This crosse made bitter water sweet,*
*And floods from rocke of flint to fleet*
*by Moses priestly function.*
*All health and wealth is turnd to losse,*
*in every house and household,*
*Except the signe of holy crosse*
*be set vpon the threshold.*

So that the signe of the Crosse must also bee a holy Sacrament without doubt.

And the like, when they make holy water, they pray thus:

*Deus, qui ad salutē humani generis maxima quę Sacramenta in aquarū substantia condidisti, adesto propitius invocationibus nostris, & elementa huic multimodis purificationibus preparato, virtutē tuæ benedictionis infunde: vt creatura Mysterij*

*rii tui bibi ſerviens, ad abyciendas Dæmones, morboſque pellendos, diuina gratia ſumat effectum, &c.*

That is to say:

O God, who haſt (for the health of mankinde) ordained and made many Sacramentes of the ſubſtance of water, accept mercifully our prayers, and ſend into this water (which by many meanes is made cleane) the vertue of thy bleſſing. ✠ So that this creature of thy Sacrament ſeruing thee, may receiue perfect ſtrength and power to chaſe away diſeaſes, and to driue away all diſeaſes, and ſickneſſes, &c.

Matter a Sacrament.

Heere is the water likewiſe called Creatura myſterii: ſo that it muſt needes bee a Sacrament, ſeeing that a ſacrament is nothing elſe, but a holy ſigne of any holy thing: or, A viſible ſimilitude or likeneſſe of any inuiſible grace or pardon. So that it may iuſtly be ſayd, *Accedat verbum ad elementum, & fit ſacramentum*: that is to ſay: When the Word is ioyned with the element, it is made a Sacrament. And now, out of doubt, here is an element, to witte, the water. And heereunto ioyned the wordes of the Paieſtes, by which it doth receiue a gracious power

The maſter of ſentences in the 1. chap. the diſt and 4. booke.

to

to participate vnto men an inuisible gift, euen as wel as the holy ointment, or any other sacrament of the holy Church, Ergo, is it likewise a sacrament. And hereupon it doth follow, that the holy fyre also is no lesse. Item, the Priests girdle. Item, the Palmes. Item the Ware, Candles, all other Elements, which our deare mother the holy Church doth likewise consecrate, hallowe and blesse, to the end they may allure men by some inward power: all such must likewise be sacraments. Make the reckoning then, and note whether we shall not haue a notable company of sacraments.

And whereas some men will say hereupon, that there is, or must be a difference betwixt these, and the seuen Sacraments: because that the seauen Sacraments doe not onely betoken things, but doe also of themselues minister mercy and grace, and that the other cannot of themselues giue any grace, neither bee the occasion of any: that is plaine blasphemie against the holy Church: as is euidently to bee seene

*Henr. de Vrimar. vpon the foresaid text of the sentences.*

seene out of the lectures, readings, and exorcismes or conjurations, which she doeth vse ouer the sayde Elements, whereby they do receiue as great power at the least, as any of all the seuen Sacraments haue: as you may plainly see in the Masse booke. Otherwise one might say, that all her lectures and readings and exorcismes or Conjurations were vnnecessary, without power and of no value: which is plaine blasphemy. And if men would say then, that all the small sacraments are contained vnder the sacrament of penance, seeing that satisfaction is included vnder penance, and that all these doe tende to the making of satisfaction for our sinnes, and therefore are contained vnder satisfaction: that would not sound well: for this allegation would alway be brought in against it, that Baptisme and the holy oyle or ointment, and confirmation, with all the rest of the sacraments, must all likewise be contained vnder penance, seeing all they (as is heretofore declared) doe iustifie men Ex opere operato, by the merits of good workes, and are reckoned for good payment and

satis-

dation And therfore as touching this matter, we muſt conclude thus: That this remaineth only at the will and diſcretion of our deare mother the holy Church of Rome: ſo that ſhe may ordaine and eſtabliſh as many Sacraments as ſhe liſt, and in the meane ſpace make us beleeue that there are no more but ſeuen. And ſo might it well be ſayd, that the number of ſeuen is here to be vnderſtood for an endleſſe number, as hath beene written before.

And now, as touching the Holy anoyntment, wherewith they doe vſe to anoynt the ſicke, when they lye a paſſing Gerſianus doth eſtabliſh that very finely by ſcripture, as ſpecially, where Saint Iames ſaith: If there bee any ſicke among you, let him ſende for the Elders of the Congregation, and let them pray ouer him, and anoynt him with oyle, in the name of the Lord: and the prayer of the faithfull ſhall comfort the ſicke, and the Lord ſhall reare him: and if hee haue ſinned, it ſhall be forgiuen him. Whereby our holy mother doth vnderſtand, that whenſoeuer any one lyes a paſſing, ſo that there is no more hope of life in him, the Prieſt ſhall

shall then annoint him with holy Oyle, bleſſe him with Croſſes, and conſecrate him with certaine wordes, and then hee can neuer come in hell for all the Diuels will runne away from before the Croſſes, like a Dogge before a Kitchy of Bacon, And therefore muſt take vp his lodging, either in the ſuburbes of Hell, or in Purgatory, where hee ſhall haue his houſe-hire and fire-wood free till ſuch time, as hee (with Soule maſſes and popes Pardons) haue gotten a platte of ground in heauen, to build a houſe thereupon, of merites and good workes. And this ſame oyle is of ſuch power, that though it all our ſinnes are forgiuen vs, according to that which the Prieſts murmur out in their Maſſe: *Per iſtam ſanctam vnctionem & piiſſimam ſuam miſericordiam, indulgeat tibi Deus, quicquid peccaſti per viſum, per auditum, odoratum tactum, & guſtum, &c.* that is to ſay Through this holy oyntment, & by his meek mercy, will God forgiue thee all thy ſinnes, whatſoeuer thou haſt committed, by ſeeing, by hearing, by ſmelling, by feeling, and by taſting, &c.

In the Maſſe booke.

Consider now, what can you looke more to enioy by the pretious blood-shedding of Iesus Christ the sonne of God, that, which the Priests doe beare vs in hand to giue vs by the power and vertue of their holy Oyle? These Heretickes may (if they will) hold fast on the offering vp of the body and blood of Iesus Christ: but the good Catholike subiects of the holy Church of Rome, will in no wise forsake this holy vntment. Wee will rather bid Christ himselfe Adieu, then wee will suffer such a pretious thing to be wrong out of our hands. It is very true, that these Heretickes do herein againe mock with our deare mother the holy Church, saying that our Priests are like vnto Apes & Monkies, which will counterfeit euery thing that they see done before them, though they haue neither knowledge nor vnderstanding of that, and this doe they alledge hereof, because that Marke doth witnesse. That the Apostles had receiued the gift of the holy Ghost, whereby they did make the sicke whole with their prayers, & with anointing or laying on of hands, or by

Marke 6.13.

1 Cor. 12. 28. some other apparant token. As it doth likewise appeare in Paul, who among other apparant gifts of the holy Ghost, did likewise deale with this gift of making the sicke whole: & he himselfe also shew a notable token ouer the dead, Act. 20. 10. falling upon the dead carcase, and embracing it in his armes: As we reade also of 2 Reg. 4. 34. ỳ Prophet Eliseus, who did the like ouer the dead childe, stretching forth his feet and his hands, & set his mouth directly on the mouth of the dead, & his eyes on the eyes of the dead, & so he with these notable tokens, ioyntly with his deuout prayers, did reuiue that dead carcase. But now, seeing there are no more such gifts amongest the Congregation (for that now the preaching of the Gospel hath no need of any new establishing by signes and miracles) therefore wilfull Heretikes say, that it is but very Apes play, to vse outward tokens, when they haue no inward power nor might, which may be shewed with the signe & token. For otherwise the Priestes must rubbe al blind mens eies with spittle and clay, and stretch themselues out vpon all dead carcases; which were a very beast-

blindnesse, seeing they haue not the power to make the blind see, nor to raise the dead: neither can they (with their Oyle) make any sicke man whole. Wherefore they were better to burne the Oyle in their Lampes, or grease the Boates withall, rather then so to dissemble and mocke with GOD and his word: This talke these Heretikes haue, when they are gathered together: but wee passe for them one haire. For when wee shall finde any of those, that would grease his shoes with that holy Oyle or ointment: yea, if he will not pray vnto it, and worship it vpō his knees, as though it were GOD himselfe, him wee will burne in steade of Oyle, and make a good fire of him. For we will stand vnto the words of Iames, & the example of the Apostles, whether we haue the power to make whole or no: we go forth with our matter, euen as we also grease the childrens eyes with clay and spittle, although we haue not the power to make the blind see: yea, and although the childre are not blind, it is inough for vs that our mother the holy Church hath so ordeined. Not-

withstanding it is here greatly to be
ted, that master Gentianus hatly gone
bout to declare his innocencie herein
saying, that hee did bring this in only
by manner of example, and as in
play in iest: For otherwise, if it were
earnest, hee would bring in other matter
of stuffe: for hee could say so much to the
matter, as hee would quickly stoppe the
mouthes of the Heretikes, as men
may easily iudge by his goodly vt-
terance, and by his great learn-
ning, which doth appeare
of him on all
partes.

HERE

# Heere doth follow the declaration vpon the fourth part of *Master Gentianns Epistle, treating of the praying to images: how they are holden and ordained in the Church of Rome: And also of this word or name* Idololatria, *of the idolatry of the Heathen, of praying to Saintes, and of the Sacrament, with such other like matters.*

## The first Chapter.

*Of the name Idololatria, & that men ought to pray to Images, with such prayers as doe appertaine unto those, after whom the images are made. And of the good fellowship and agreeing in one, which is betwixt the Iewes & the Church of Rome and of the hallowed Agnus Dei.*

THe fourth part is a weighty matter, & of great importance, which doth make M. Gentianus haue an vnquiet mind, as he himselfe doth say: to wit, That these Heretikes haue no more respect vnto these olde and deuout Catholike

Of inuocating images looke the 4. leafe and 13. chap. of the 2 part.

like men, but for to seeme them so louers of false Gods, and worshippers of images, and do cal them Idololaters, that is, Idolaters. Alas is not that great pitie? And are they not marueulous to blame? whereas our deare mother the holy Church can in no wise beare with this name, nor heare of it: but hath finally concluded, commanded, and ordained, upon paine to be banished, accursed, excommunicated, and anathematized: That no man shall name her Saintes, by the same Greeke word Idola, which is as much to say, as an image, or likenes, yea, & hath finally determined, that from henceforth this same word shall no more be taken properly for Images or likenesses made after any man, or other thing to their worship, like as it hath euermore from time to time beene taken and used aswell by the Greekes as Latinistes: but shall now be taken for nothing else, but only for the false GODS of the Heathen or Iewes, and such images as they heeretofore have used in their Temples: Insomuch that the very naturall and proper name and similitude of this word, is wholy transubstantiated, and turned into an other substance and being.

In the counsel holden at *Nice* in the 1. Sess. in the Anathematisme.

*Idola.*

And therfore these Heretikes are be-
ne much to blame that they wil come &
gaine our most deare mother, yet a-
gaine a new, with this word Idola, & say,
that the good Catholike people, and sub-
iects of the holy church of Rome, are be-
come Idolaters, because they doe greatly
esteeme and worship the images of our
Lady and of other holy Saints, and
doe kisse them and licke them, & trimme
them up, with goodly garments and
iewells (setting candles burning be-
fore them,) because they cannot see with
out candles, and cense them with sweete
incense, and sing Hymnes and other
songs of praises deuoutly before them:
and because they carrie them about vp-
on their shoulders, for that they cannot
goe themselues, and fall downe upon
their knees before them, & say to them,
Our father which art in Heauen, They set
them upon Altars, they goe to them on
Pilgrimage, to get health and good
lucke in their affaires, and doe euen as
much worship to them as the ancient
Romanes, and Greekes, or as the Israelites
did vnto their false Gods.

Now upon this these Heretikes say.

that it is very ill done of them, and
prooue them to be very idolaters &
shippers of false Gods: but the blin
Heretikes doe not perceiue that our I
mages are no idolls, but holy Saint
which doe many and great miracle
Neither will they vnderstand hol
that our deare mother the holy church
of Rome hath commanded vs so to do
For all the holy catholike teachers ha
very friendly & iointly concluded, tha
all images ought to be worshipped wit
like worshippe, as doth appertain
vnto suth after whom the said images
are made, as the good and holy man
Thomas de Aquino hath plainely writ
ten. Yea, because that hee did handle
that matter so exactly, there was a cru
cifixe in the Citie of Naples which spake
to him, saying, Gentle Thomas thou hast
written well and truely of me, what re
ward wouldest thou receiue? Whereupon
hee did make answere to the crucifixe,
and said: I will haue nothing else but eue
thy selfe.

Now whether the same crucifix was
of gold, or siluer, (because he was so far
in loue with it aboue all other things)

Images are Saintes. This historie is written in the golden Legende. Also in the booke of Leander Albert of *Boloigne*, what he hath named the description of Italie in the 164. leafe of this booke printed in the yeare 1550. Item it is written by *Vincent Lirinensis*. And so forth by Brother Bernard of Luxenburgh Doctor of Scripture in the 11. part of the 4. booke called *Catalogus Haereticorum. Thomas* part 2. *Quæst.* 25. *Artic.* 3.

cannot tell, but I know very well he that he hath written wonderfully for the advancement of praier and worship to be done to Images: and he for that was likewise by pope Iohn the 21. canonized for a Saint. For he hath constituted (wherein our deare mother the holie Church doth likewise follow him) that while Christ is prayed vnto with Latria, which is to say after their interpretation with the spirit as God: men shall likewise pray with Latria vnto his Images which is with a cole, or with a Pencill painted upon the wall, and likewise worship it as God himselfe: if it bee so that it be painted with long haire and with a round Trencher behind his head and holding up his two fingers, and having the world with a crosse upon it in his hand: for euen such a fellow is the right *Saluator mundi*.

Latria.

The worshipfull maister Bonaventure doth likewise establish this matter: yea, all the writers of the Sentences haue generally so ordained and concluded hereupon, insomuch that these Heretikes ought not now to doubt any more of the matter. Yet it is very true, that

*Bonauentur. à Sancto Seuerino. lib. 3. dist. 9. quæst. 2.*

that Durandus would not allow of it, but did rather bitterly withstand it, saying plainly, that Images ought not to be prayed vnto, nor yet the like honour to bee done vnto them after whom they were made or painted. And all the rest were offended with him for that he refused to follow the authority of the holy Church. And perhaps if he had not written so as he did, he had beene canonized, as well as Thomas de Aquino. Notwithstanding that a certaine Spaniard called Petrus, did follow him in that point, saying That stones and blocks ought not to be prayed vnto nor worshipped by Latria, as God, considering they doe alwayes remaine stones and blocks, how much soeuer they be hallowed or coniured by any body. But he is farre out of the way in this matter: For first we know, that S. Thomas de Aquino was taught by Saint Peter and Saint Paul, so that hee could not erre, and after that, hath our deare mother accepted his opinion for the best. And wherefore should she not? For seeing y a simple Priest can with fiue words, of a litle round cake, make a God: wherefore I pray you, should not a Bishop a-

This is reherced by brother *Barnard* of Lusenburge & Leander Albert and other besides.

a Suffragane make a goddy guided Image a God also? What were to put the truste in our deare Mother the Holy Church. Therfore we muste remaine stedfast upon the common opinion & iudgement of our deare mother the holy church of Rome. For a finall end, the heretikes do vs great wrong to call vs seruers of false Gods, worshippers of Images and Idolaters, euen as the Iewes doe, who dare not thinke in their hearts to bestow any honester name upon vs. And therefore saith maister Gentianus ỹ some good people, which see deeper into the matter, mistrust that these Heretikes should haue some secret intelligence wt the Iewes: yea, should play bootie and be in pension with thē, to maintain friendly conuersation wt them, yet he addeth vnto it, that he for his part doth not beleeue any such thing, wherby it seemeth, that he would herein a little flatter and annoint their mouthes wt Hony to please the withall: but it is not so, for hee speaketh in this behalfe, as doth become a good and stout Catholike subiect of the holy Church of Rome. And besides that, he should haue done these Heretikes a great deale

to

to much ino:ssin, if he should haue ma-
ked them in a ma:agon, with the nation
of the Iewes, who (as we haue hereto-
fo:e plainly set fo:th) are the very best
founders and chiefe fountaines and wel-
springes of all the Ceremonies, and
Institutions of the Holy Church of
Rome.

It is very true, that our deare mother
hath amended them, and brought them
into a better o:der, fo: that her wisdome
and vnderstanding doth farre excede
the wisdome of Moses and Aaron: And
therefo:e hath she in the place of one
temple of Salomon, caused to be builded
vpon mountaines and hilles, and other
high places, aboue a hundred thousand:
and in place of thre: o: foure Altars,
which they had, she hath set up so many,
that all are not to be told ouer in se-
uentie yeares. Although indede (as be-
fo:e is rehearsed) the example & patern
doth p:oceede from the Iewes, & is bo:-
rowed of them: which shadowes and fi-
gures our deare mother hath followed
very diligently.

Therefo:e, whereas these heretikes
will (with the Apostle to the Heb:ewes)

defend

lend and say, that all the figures and shadowes of the old Testament were ended, and cleane taken away by the comming of Christ, and ought not to be vsed any more, is ranke heresie And truely, they doe thereby sufficiently declare, that they haue no vnderstanding with the Iewes, neither in white nor blacke. For the Iewes hold that for the principall Article and foundation of their beleefe, to wit, that the law of Moses with all her Ceremonies, and figures, shall neuer be taken away, nor altered, but shall continue in her Esse for euer, like as it doth appeare by their teacher, Rabbin Moses Benmaymon, who wrote a book of the thirteene articles of their beleefe.

Deb. throughout Col. 2. 17. 23. Gal. 4. 9. 10 and so forth.

The faith of the Iewes out of *Moses* law.

This tendeth likewise as right as a line, against the doctrine of the Lutherans and Zwinglians, who take vpon them to defend stoutly, that men ought not to vse any other Ceremonies, than only such as Christ himselfe and his Apostles haue ordained: and therefore will not they haue in their Temples any Altars, nor gilt images, nor any other such like Ceremoniall things: but will onely, when

Ceremonies of the Lutherans.

1. Cor. 14. 8.

1 Cor. 11. 25

when as they are assembled together, that nothing else shall be done, than as Paul hath taught, after that euery one hath sung a psalme, or declared some text of Scripture, or some open declaration or exposition, and al tending to edifying: or (as he saith in another place) That which we haue receiued of the Lord, &c. And now they are so grosse, that they doe not note, that it was so, *in illo tempore*, that is to say: At that time, when there were wodden Chalices and golde Priests: but (as the good martyr Bonifacius, and after him Durandus haue said) the leafe is now turned: because now we haue wodden Priestes, and golden Chalices. For now is the authoritie of the Church, and the seruing of GOD, inuaren a great deale fatter, then it was in the time of the Apostles. And therfore can the holy Church now agree a great deale better with the Iewes. And to haue commanded very straightly, that there shall no more Masse be ministred with wodden Chalices, for that god shal not be moued to wrath in such a thing, where with he ought to be pleased, if they be of gold and siluer, as it hath

This is in the decrees chapt. *vasa. de consecr.* dist. 1. And it was the Diocesan of Beauuais of the martyres and Bishops.

Looke the foresaid chap. *vasa.* In the decrees and that which followeth. And the Councel. Tolet. Can. 9.

are concluded in the Councels of Tridentis and Senensis, and so entred in Gregors stables. For she will (according to the manner of the Iewes) set with her shining of God beauely with gold and siluer: yea, the more that the religion, and the Gospell we take to them, the more will she haue the Iewish maners and Ceremonies vsed. So that Walter Gentianus should erre very farre, if he should go about to resemble the Huguenotes and Caluinistes to the Iewes, who doe agree so well in one with our deare mother the holy church of Rome, that they pisse both in one quill, & haue all studied in one schole. But these Huguenotes will haue al things after their own mind reformed according to the Gospell, as it was in time of the Apostles, and therefore we will let them go with a good yeare, and hold vs fast to the Iewes. For our holy father ỹ pope doth beare the Iewes very good will, & doth shew them all the friendship he can, or may. He doth keepe a great many of them in his Citie of Rome, and letteth them haue one or two of the best streets that may be there.

Looke the whole first dist. de consecrat. in the Decrees

A Synagogue of Iewes in Rome.

Yea,

This taske hath authoritie without Italy. But within Italy is a pound Turnoys changed to a pound Sterling.

yea, how farre in their pollicie of euery Iew that will haue a Synagogue in his house, the Pope hath a pound Turnoys, which is seuen Ducates, and the Heretiques and they will haue Licence to set up one openly, then the price is set up in the Popes reckoning chamber at fifty pound Turnoys which is fifteene Ducates. Note what fearefull blasphemie should it then be, to say that the Huguenotes were in pollicion with the Iewes likewise, for that thereupon it must needs follow, that they should be companions & brethren without holy father the Pope: No, no, I warrant you, he can agree much better with the Iewes: yea, with the Turkes & Heathen, better then with the Huguenotes, which goe about to winne his holy Sea, according to the Gospell; he can neither abide the sight nor smell of them: yea, and the matter is so farre broke, that hee would allow them an assembly & meeting together with the Iewes, for a small peece of money, to the end that hee might lay fire vpon them, and burne them all vp, where hee might catch them, or con-

The Pope agreeth better with Iewes, Turkes, and Heathen, than with Huguenotes.

hand

[illegible] them.

It is most true, that the Iewes doe likewise call vs Worshippers of false gods and Idolaters, that is, Prayers to Images, and we herein agree with these Heretikes: but they are therein to be borne withall. For they haue learned it of old out of their Bible, and also out of their Prophets, who knew nothing at all yet of the godly and Hellish (I forget my selfe, I should haue said holy) ordinances of the Pope of Rome: neither did they vnderstand, that the Images must be prayed vnto and worshipped, euen as the thing, after which they are made and fashioned.

For Saint Thomas de Aquino, that heauenly English Doctour, was not yet in place for to teach such things, neither had they yet heard any tydings of our Saints nor of all the miracles which they doe, nor that the milde Empresse Irene had not yet stretched out her fingers, to bring to passe (by the good assistance of the second councell of Nice) the worshipping of Images againe. And moreouer the Prophets knew not yet [illegible] that is set vpon Tables, &c.

Look the 13. chap. of the 2. part.

lia and Hyperdulia: and therefore did they condemne all such, as did pray to any Images, for worshippers of false Gods without making any difference or exception betweene the Catholikes and the Heathen.

And now, when the Iewes do reade the same, they thinke that the Prophets did speake as well of our deare mother the holy church, as of their forefathers. And then that which the Prophet Ieremie saith: They did offer Cakes to the Queene of Heauen, that do they think to bee spoken of by such as call our Lady, The Queene of Heauen, and doe offer to her Cakes, Flawnes, Tartes, and all kinde of proper things, without care. But these heretikes doe know better, yea, their old shoes doe know, that the Prophets speake to the Iewes, and not to vs. For we were yet vnborne, and therefore we may not seeme to take it vpon vs: for he that is not itchy hath no need to scratch, & he that is not scabbed, hath no need to claw. And yet they pretende so, as though they knew no other, and doe not forbeare to blare it out for worshippers of false Gods, and

Ier. 7. 17.

Queene of Heauen.

Idol-

maisters: therefore shall not they goe
with the Iewes.

And it is not to be thought, that they
should haue any secret conference with
the Iewes, as Walter Genuapus hath
very learnedly considered and noted, yet
hath he dealt very grossely in one point,
where he doth so spitefully blame the
Iewes, for their Golden Calfe, saying,
that our deare mother the holy Church
of Rome hath neuer beene brought vnto
so great a folly as that. Truely if this
had not proceeded from him euen of a
pure & simple Catholike zeale, it might
almost be taken for a blasphemie & an
heresie.

For although it be very true, that the
holy Church hath no golden Calfe: yet
hath shee not therefore forgotten, to fol-
low herein the trace and footsteppes
of the Iewes, her good Schoolemaisters.
For in place of that that Aaron the
high Priest once hallowed the Golden Golden Calfe.
Calfe, our deare mother hath ordained
and set forth, that the Pope of Rome
(who vndoubtedly is established in Aa-
rons place) shall yerly hallow and bleſſe

Agnus Dei

a certaine number of Lambes of wax, which he doth call *Agnus Dei*, that is to say, The Lambe of GOD: or, The Sonne of GOD, which hath taken away the sinnes of the world: and being slaine as a Lambe for vs, hath released vs from the bondage of the Diuell, euen as Aaron and the Iewes did name their Calfe, The God which had deliuered them out of the slauery of the land of Egypt.

And now, although that a Calfe is better then a Lambe, and Gold of much greater value then Wax: yet our holy Father the Pope of Rome hath such a notable deuise of Alcumistrie, that he will for these Lambes bring good store into his kitchen, and lumpes of Golde, which will not be much lesse worthy then the golden calfe of the Iewes: for the power of these Lambes is so great, that it is vnspeakable.

In the booke called Theatrum Ecclesiasticum, Romanum.

And that may be perceiued out of the Latine verse which Pope Vrbane once sende, with fiue such *Agnus Dei*, to the Emperour of Greece, for a great and solemne present, whereof there are these words added.

Bal-

Balsamus & munda
cera, cum Chrismatis vnda
Conficiunt Agnum,
quod munus do tibi magnum.
Fonte velut natum,
per mystica sanctificatum:
Fulgura de sursum
depellit, & omne malignum.
Peccatum frangit,
vt Christi sanguis & angit,
Prægnans seruatur,
simul & partus liberatur.
Dona defert dignis,
virturem destruit ignis.
Portatus munde
de fluctibus eripit vndæ.

That is to say:

*Balme, virgin waxe, and holy Water,*
*an* Agnus Dei *make:*
*A gift than which none can be greater,*
*I send for thee to take.*
*From fountaine cleere the same hath issue*
*in secret sanctifide:*
*Gainst lightning it hath soveraigne vertue*
*and thunder cracks beside.*
*Each haynous sin it weares and wastet h,*
*euen as Christs precious blood.*

All these vertuss are ascribed to the *Agnus Dei* or Lambe of God.

*And women whiles their trauell lasteth,*
*it saues, it is so good.*
*It doth bestow great gifts and graces,*
*on such as well deserue:*
*And borne about in noysome places,*
*from perill doth preserue.*
*The force of fire, whose heat destroyeth,*
*it breakes and bringeth downe:*
*And he or she that this enioyeth,*
*no water shall them drowne.*

Now my maisters, how like you this sauce? Let vs now see if the golden calfe of the Iewes had such might & power. No, that was farre from home. Neither do the Iewes ascribe any such thing to their calfe: but did euen simply thinke, seeing Moses was away, that they would haue some apparant thing before their eyes, which should put them in remembrance of their deliuerance by God: and therefore they did call it, The God which had deliuered them out of the land of Egypt, as our mother the holy church doth likewise commonly say, by an olde rotten block: Behold, there is your God, which was hanged vpon the crosse for you; or, there is our Lady which hath done great miracles. So that their calfe is not to bee compa-

red

with our Agnus Dei But now, seeing the Iewes do know nothing of all this, neither doe vnderstand of what power they are: therefore may they iustly think, that their golden calfe, and our Agnus Dei, are both children of one mother. So that M. Gentianus had none much better (speaking vnder correction) that he had not so quickly & spitefully blamed them in that matter: least now they should say, that the pot doth blame the kettle by being so blacke with smoake.

## The second Chapter:

*That the Sacrament of the Altar must be prayed vnto, otherwise Christ were no God.*

AND now proceeding to the conclusions which Walter Gentianus doth adde heerunto, which (I assure you) are very fine and spitefull wittie, and is a very learned peece, which the Schoolemasters of Louen call *Argumentum Cornutum*, That is to say, A Corner or Horned Argument, because he doth heerewith thrust all the Huguenotes as farre backwardes as a lustie young Ore that would crushe

Looke also the 4 5. and 6. chap. of the 2. part.

Pauls steeple in peeces with his [illegible]
Marke now, this is his argument: [illegible]
the Sacrament of the Altar were not [illegible]
unto, then were Christ no God: and [illegible]
Christ without all doubt is God: Ergo, [illegible]
these Huguenotes must needes be damned [illegible]
Samosatens, which deny the Godhead of
Christ.

That hitteth as iumpe as fire finger
in a gloue. For the holy church hath
for all resolutly concluded, That
bread of the sacrament, is the very bo
of Christ, as long and as broad as it
hang vpon the crosse. Then it must n
follow, that whosoeuer doth not belee
that, doth therwith also not beleeue,
Christ is God: or else must men needes
say, that the church of Rome hath erre
which were so dangerous a matter, a
would make ẏ brittles of a wilde
to stand on end. It is very true, th
Christ did not command vs to pra
it, but said simply, Take, eate, &c. And
ther S. Paul, nor any of ẏ Apostles
euer know of any praying to it: but
is that to the purpose? Seeing men
sufficiently informed, that they had
yet that power to make godly

sacrament houses, to lay him in, and to carrie him sometime about in procession under a Canopie of like: The followers were then so many they had not the leasure nor time: neither was the dearely beloued and elder daughter of our deare mother the holy church of Rome as yet borne, to wit, Trasubstantiation. But as soone as that blessed babe was brought into the world: by the meane and faithfull helpe of that good midwife called, Theologia Sophistica, and was nourished up with the sweete milke of her deare mamme and nurse Concomitantiæ, then came first in sight lustily withall, The praying to the sacrament: and then they lodged their God in the halfe moone, and shut him in a goodly golden cofer or pixe, till the time that he would go abroad with the Giant in the procession to quicken his spirits a little, and then they will dance before the Bride with a fife and a drum. And thus doth this witty conclusion & argument of maister Gentianus proportuning remaine so fast & firme, as a reede, which is shaken to and fro with all

Perusle the 4. chap. of the 2. part.

The

The iii. Chapter.

*Of prayng to images, and especially to the crosse, and of the great power and aduantage of the crosse.*

Touching this turne also to the 1. chap. of the 4. part.

NOw, after the prayings vnto those goddes, he doth begin againe with prayng to images, and to the crosse, which is from the Ore to the Alle: and surely he hath conceiued that very wisely, where he saith, that we may not pray to the crosse, as to a creature, or to a similitude or likenesse: For there was neuer any man so frantike or mad, which would pray to any thing instead of God as a bare and simple creature: yea, the Iewes themselues (as we haue seene) when they did pray vnto their golden calfe, did it not in worship of the golden creature, as a creature: but in remembrance of him which had brought them out of the land of Egypt: as they well witnessed themselues, in naming it by the name of him, after whom they had made it. The like haue the Heathen always done: & in consideration thereof, they did call their images, idola, or similachra, that is to say, Likenesses, or images because they did (in making them) attribute but a

vnto them the power of God. And therefore did the Egyptians pray vnto such creatures, wherein they perceiued Gods goodnesse to be declared towards vs, as Oxen and Kine, the Sunne and the Moone, and other creatures, wherein they found any speciall helpe or comfort: as is to be seene by Iustinus, Athenagoras, Arnob. August. Lactan. Eusebius, Orosius, and other such like, which haue written against them: and very notoriously out of Esay, who speaking against the Iewes, sayd, That God by his eternall and vnspeakeable power did make heauen and earth. And then he doth demande of them: Like vnto whom then will you make God? Or wherewith will you make his image? Giuing them therby plainly to vnderstand, that they did not pray to their blockes and stockes onely as simple creatures, but that they did (through such resemblances and likenesses) thinke to haue an Image, and a remembrance of God: euen as Master Gentianus doth heere likewise alledge. And it was also thus concluded in the second Councell of Nice. For sure, a calfe may conceiue & see, that our

Looke the 13. chap. of the 2. part.

deare

deare mother the holy church hath the discretion, as well as the Idolatrous Iewes and Heathen. It may well happen, that some simple people, and old ignorant wiues doe esteeme that blocke or stocke it selfe (where it standeth) for very God: especially, when he beginneth to laugh upon them, or else to weep faster tears for great pitty. But what then? That is satisfied by their good intention and deuoute meanings, which the holy church doth apply to the best. Yet notwithstanding, her own ground & foundation is no other, but euen the same ground of the Iewes and Heathen. Alwayes expected and to be considered, that the image of the Crosse hath a speciall prerogatiue before all other images and likenesses: for it is like to the Serpentons cow, and therefore may grate in the churchyard: and she is by our deare mother prayed vnto with a three-fold deuotion more then other.

The image of the crosse prayed vnto.

But now, that I doe not forget the crosse of pardons, which is commonly set up in the church, when any bulls or letters of pardon are come downe from Rome: which crosse hath euen such power

(in-

[illegible] men will make the Popes Le-
[illegible]s ranke lyers, as the offering up of
[illegible]y y blud of Jesus Christ upon
[illegible]rosse for our sinnes. And yet wes
[illegible] beliues all this, pray vnto y wor-
[illegible] all small or ordinary crosses with
[illegible], that is to say, with such wor-
[illegible]ship
[illegible]oth appertains vnto God only: ac-
[illegible]ding to the order and common rule
[illegible]ir schole here before rehearsed and
[illegible]on of. After this now, the very
[illegible]wd of the crosse which came from Je-
rusalem, y which Christ was crucified
upon, must bee by vs worshipped as a
creature for it own proper worthinesse,
and prayed vnto with Hyperdolia, that
is, with such worship as is ascribed vn-
to the virgin Marie: especially consider-
ing the great miracle that is thereupon
to be seene: which is, that it is so waxen
and increased, that the peices thereof
should lade a good Hulke. And lastly, in
reuerence of y most holy crosse, we must
worship all other tokens & similitudes
of the same. Wherin our louing mother
doth attribute great preheminence to
the holy crosse in respect of that which
she doth shew towards all the reliques

[illegible] and

John Tebel the Popes Legat, and after that Bishop of Trentz, did preach this at Franckford, anno 1517.

Latvia.

Read the writers of Sent. which haue altogether concluded this matter.

and holy things. True it is, that (...) deuoutly) she doth worship a (...) spears, wherwithal Christ his side (...) pearced, & two or three dozen of the (...) same nailes, which our Sauiour (...) nailed with on the crosse: yea, she (...) also ordained a holyday in reuerence (...) the same, and hath appointed a speci(...) Masse for it: namely, In festo Lanc(...) Clauorum Domini. And then greets (...) same most friendly with a Hymn (...) wherewith she singeth thus:

The feast of the Speare and Nailes of Christs passion

Aue ferrum triumphale,
Intrans pectus tu vitale,
Cœli pandis ostia,
Fœcundata in cruore,
Fœlix Hasta nos amore,
Per te fixa saucie, &c. with the rest (...)

followeth which in our tongue (...) thus be englished:

*All hayle, O Speare triumphant,*
*which pearching Christ his side.*
*Commandest as thy seruant,*
*heauen gates to open wide.*
*O happy Speare and blessed,*
*dyde Crimson red in blood,*
*Of loue sane vs distressed,*
*vouchsafe to be so good, &c.*

Thereafter hath she yet soure or fiue the right sponges, wherwithal Christ was refreshed with vineger, which shee deuoutly doth licke and kisse, and reserues for a singular relike. Moreouer, she hath the very naturall tayle of the Asse wheron he rod, and the same manger wherein he lay, whereof shee makes great store. But what is all this to be compared to ỹ reuerence which she doth shew to the holy Crosse? For admit she doth worship fiue or sixe Speares, and some Nailes, yet wil she not worship al the speares, which are used in ỹ wars, nor al the nayles which are made in the smiths forges, nor all ỹ sponges which grow in the Sea, nor yet all the tayles wherwith the Asses are couered behind, nor al the mangers wherin horses haue their prouender, (like as she doth permit to worship all the crosses which can bee made) for then you should counterfaite the Ape to nie: yet may it seem strange to some, whether all other relikes or holy things haue pist against the moon, because they cannot attaine to ỹ like preferment. For all the rods of right might challenge ỹ same priuiledge, in worship

Sponges.

The Asse tayle. The manger.

of

of the rod wherwith Christ was
ged, & all ropes in worship of that
which he was bound, & all hatt
in worship of the thornes where
was crowned. But it behoues the
be cõtent with their portion, for the
sufficiently prouided for: & if so be
holy church doth please to attribute
to the crosse, it procedes of her mer
berality, & of the special loue which
doth beare to the same, which for
same cause she reuerenceth more
the very body of Christ, which did
on the crosse, or then his blod which
hath spilt on the crosse. For we can
perceiue, that in reuerence of the
Christ, all bodies, & much lesse, all
ymages or likenesses of ỹ bodie are
in reuerence or worship: like as not
all crosses, but al figures and likene
of the crosse are worshipped, reuer
kist, and lickt in reuerence of that
crosse whereon his body did hang
hath thus pleased our louing mother
holy church: & not without mo
and waighty occasions: for
doubt, the likenesse of the holy
of such great power & singular

To

the deuill doth take it for a bul-
ger, and flies from it, as a dog doth
a peece of bacon. Like as euidently
appeareth in the golden Legend of
Saint Christopher: and in a number of
other legends, where almost for feare
he burned his breech, so soone as a crosse
was made. And it is also the cudgell
wherewith he was once beaten, like as
we may plainly see on all altars, and in
processions, where our Sauiour is coun-
terfeited knocking with a crosse upon
the gates of Hell, at which al the deuils
runne away as though they were pos-
sessed. Moreouer, it is the token with
the which God hath created heauen &
earth: and that is it which Esay would
say (according to the exposition of our
holy mother the Church) saying thus:
Who hath holden the waters in his fist?
Who hath measured heauen with his span,
and hath comprehended all the world in
their measure? Who hath wayed the
mountaines and hilles in a balance? Which
is to say, that god did (with three fingers)
make a crosse, when hee created heauen
and earth. Item, our holy mother the
Church saith beside, That Moses did with

the figure of the crosse, change the [illegible]
of the waters in the wildernesse, and [illegible]
the water to flow out of the stony [illegible]
And although ỹ scripture doth not [illegible]
mention of any crosse, but only of a [illegible]
wherewithall Moses did strike: yet [illegible]
mother ỹ holy church hath thus expo-
ded the same, supposing that Mose[illegible]
the like as the Bishops now, who [illegible]
their staffe do make a crosse and so [illegible]
the people. Sée hath also fained, ỹ [illegible]
which did sprinkle their threshold[illegible]
the blood of the Paschal lambe, s[illegible]
on set the figure of a crosse, that the [illegible]
king Angel by meanes of the crosse [illegible]
passe by it, like as wée haue out of the[illegible]
sequences, (which they upon the cro[illegible]
dayes, named Inuentio S. Crucis, signi[illegible]
here aboue rehearsed. Besides that, t[illegible]
same which Ezechiel doth mention [illegible]
Tau, that is to say, of the token or seale
which is set upon the foreheades of the
elect, thereof hath she also made a cross
albeit, that the letter Tau doth resemble
the figure of the crosse no more then an
aple doth an oyster: for theone is writ-
thus, ⊓ and the other thus, ✝: [illegible]
with standing she doth not take the [illegible]

Ezech. 9. 4. Tau is an Hebrew word, signifying with vs a token. For that which Ezech. doth call Tau, that doth Iohn expound for a seale. Apo. 7. 3.

for

so nere, we must (for clownes) sitt
eate through a lattice, and see them
eating after the homeliest sorte; then
they bake their bread as they list.
This once is the issue, that all cursing
& conjuring, all halowing and bles-
sing, all mysteries and consecrations
must bee made with crosses.

The holy Masse is likewise full of
crosses from one end to another: some-
times with two at once to saue both bo-
dy and soule, or to change both bread &
wine: sometime with three together, in
honour of the Father, Sonne, and holy
Ghost: sometime with fiue at once, in re-
uerence of the fiue wounds of Christ
Iesus. The blessed holy water is made
with crosses, the waxe candles, the salt,
the holy oyle, the palmes the Agnus Dei,
the holy ashes, and all the implements
pertaining to the Priests, are created
with crosses: yea the Priests themselues
without crosses cannot be made Priests.
In all processions the crosse must go be-
fore: upon all bables, toyes & sacrament
es must stand a crosse, least the diuel
should put in his nose: yea, upon all wa-
res and trinkets, upon churches & upon

*Thom. de Aquin.* in the exposition of the Masse. *Guido de monte Roch. in Enchir. sacerd.* or the Pamphlet of Priests in the title *de Sac. Euc.* Seeke also *Durandus* and *Innocent.* for they do expound these crosses also in like manner.

steeples, & also vpon coine, & vpon [illegible] mona iniquitatis, a crosse must stamped.

To conclude, the crosse hath an [illegible] in euery boate, and hath a place in [illegible] the ceremonies pertaining to the [illegible] Church of Rome. There cannot a Pageant bee played, but shee must haue a part: yea, a Nunne durst scarse let a fyle but she must blesse her selfe with a crosse. And the Priests are neuer worse at ease, than when they haue neuer a crosse in their purse. Therefore, it is not without great and vrgent occasion, that our holy mother doth hold the crosse in such honour: in so much as shee hath for her sake, ordained and instituted three or foure holy or festiuall dayes, as namely, Inuentio crucis, Rogationum, Exaltatio crucis, and other such like. Shee hath also a special Mass in honour of the holy Crosse, which hath names, Missa de sancta cruce, and a seruice called. Officium de sancta cruce. Besides she hath more ordained & charged that wee should vpon good Friday after Maundy thursday, deuoutly and sadly creeping along the ground upon our bare knees, worship the [illegible] and there bestow a good [illegible]

Looke the 16. part of the 2. part.

liberal almes to the benefit & maintenance of the poore Priests, so that they with crosses in their purses, might be preserued against the deuill. Wherevnto he hath frankly giuē a great heap of pardons to those which wt great deuotion do ỹ same. For he doth esteeme and beleeue, that the crosse hath no lesse vse than the blood of Iesus Christ the sonne of God. For behold, these are the words, with which hee causeth the crosse to be consecrated or hallowed.

*Oramus te Domine sancte pater, &c. vt digneris benedicere hoc lignū crucis tuæ, vt sis remedium salutare generi humano, sit solidit as fidei, bonorum operū profectus, & redēptio animarum: sit solamen & protectio, ac tutela contra sæua iacula inimicorum, &c.* That is: We beseech thee, O Lord heauēly father, that thou wilt so blesse this wood of the crosse, that it may be a health ful help to mankind, a confirming or strengthening to faith a furtherance to good works & a redemption of soules: that it may be our comfort, our safegard, and defender against the noysome dartes of the enemies, &c.

What can we ascribe more to Christ Iesus the sonne of God for the helpe &

consolation of man, than our mother holy church doth attribue here vnto the crosse: yea al that Christ hath euer done and all the good which can be thought that hath she in like maner attributed to the figure of the crosse. For these her words:

Ista suos fortiores
Semper facit, & victores,
Morbos sanat & languores,
Reprimit dæmonia.
Dat captiuis libertatem,
Vitæ confert nouitatem,
Ad antiquam dignitatem,
Crux reduxit omnia.
O Crux lignum triumphale,
Mundi vera salus vale,
Inter ligna nullum tale,
Fronde, flore, germine;
Medicina Christiana,
Salua sanos, ægros sana,
Quod non valet vis humana,
Fit in tuo nomine, &c.

That is to say:

*It makes her souldiers excellent,*
*and crowneth them with victory,*
*Restores the lame and impotent,*
*and healeth euery maladie,*

*The diuels of hell it conquereth,*
*releaseth from imprisonment.*
*Nowne se of life it offereth,*
*it hath all at commandement.*
*O Crosse of wood incomparable,*
*to all the world most holesome:*
*No wood is halfe so honourable,*
*In branch, in bud, or blossome.*
*O medicine which Christ did ordaine,*
*the sound saue euery houre,*
*The sicke and sore make whole againe,*
*by vertue of thy power.*
*And that which mans vnablenesse,*
*hath neuer comprehended.*
*Grant by the name of holinesse,*
*it may be fully ended.*

Behold, here may you see that Christ Iesus is depriued of his right, and the same is giuen to a wodden crosse, so that it is not without iust cause, that the catholike children of our holy mother the Church do name themselues seruants and slaues of the Crosse, singing thus:

Serui crucis crucem laudent,
qui per crucem sibi gaudent,
Vitæ dari munera,

dicant omnes, dicant singuli:
Aue salus totius sæcli,
arbor salutifera.

That is to say:

*The seruants of the holy Crosse,*
*her praise to heauen let them tosse,*
*And they which in the Crosse rejoyce,*
*and of the gifts of life haue choyce,*
*Let this of all, both old and young,*
*in solemne sort be said and sung:*
*O holy Crosse which canst prenaile,*
*O tree of life, All haile, All haile.*

Therefore neither is it any marueil, that shée doth call upon it so deuoutly, and prayeth that it may defend vs from all aduersitie, crying with a shril voice *Ecce lignũ crucis, venite, adoremus*; That is to say: Behold, here is the wood of the crosse, come let vs worship it. And also, *O crux spes vnica, auge pijs iustitiam, delictis reis veniam*, That is to say: O holy crosse our onely hope, increase righteousenesse to the godly, and pardon the offences of the wicked. It is no wonder neither, that shée doth so friendly flatter and call it, euen like as the Ape doth her young ones, with all manner of pleasure she can deuise: For shée doth speake unto it

an doth commend it as though it had great vnderstanding. For this is it which they say:

*Dulce lignum, dulces clauos, dulcia ferens pondera: quod solum fuisti dignum sustinere Regem cœlorum & Dominum.*

That is to say,

O sweete wood which didst beare a sweete burthen, fastened vnto thee with sweete nayles, which wast reputed worthy, thou alone aboue all other, to beare the King of Heauen the Lord Iesus.

With other Sonets sounding all vpon the same tune: which she singeth deuoutly in Gang weeke. And to the ende that no one should maruell heereat, Master Gentianus doth heere shew, that all this is founded vpon the scripture, the which he doth confirme by these words of Paul, God forbid that I should reioyce, but in the Crosse of our Lord Iesus Christ: For by the Crosse doth not he vnderstand the satisfaction and saluation which is brought vnto vs by the passion and death of our Sauiour Iesus Christ (for that vnderstanding is heretical:) but onely the figure & bare likenesse of the Crosse, like as our deere mo-

Gala. 14.

ther

ther the holy Church hath expounded it ordaining and commanding that the foresaid words of Paul, be song upon the day called Inuentio sanctæ Crucis, with open boyce ouer the figure and likenesse of the Crosse. And indeede it is to be thought, that this is the iust meaning of Paul: for otherwise if he had taken it so, like as these Heretikes will interpret it, what else might ensue therof, then al maner of anguish and sorrow, persecution & trouble? Which is altogether vnderstood by the Crosse of Iesu Christ, which was a kind of shamefull and detestable death, as ỹ Gallowes is with vs. Verily Master Gentianus nor the Prelates of the holy church cõceiue no great pride in such a manner of Crosse but they gladly poll it ouer to the Heretikes and Huguenotes, against whom commonly they cry: Crucifige, Crucifige, Hang them vp, hang them vp. But the figure and holy token of the Crosse formed of Gold or siluer, is the only hope, trust, & stay of ỹ holy church of Rome, & of all her subiects. For it bringeth her in good rentes, & maketh continually a swarme kitchẽ, & plentiful table. Therfor

hys mouth we (doubtles) vnderstād Paul to the end his text may agree with the forelaid sonnet of the holy Ghost.

But touching Walter Gentianus, in that he is heere angry, and roares against the Heretikes, saying: It is a Diuelish mockery, that the Heretikes regard not to aske, whether wee wil fray away Flyes when we make a signe of the Crosse with three fingers. Therein hath he not (in my iudgement) any great reason to to disturbe himselfe. For seeing that with a token of the Crosse we fray away Deuils, what maruel is it then, with the same to driue away flyes, which in comparison are nothing so wicked as deuils? Notwithstanding they doe oftentimes shamefully beshite the Sacrament Bore, yea the God himselfe, which dwelles therein, and oftentimes do disturbe the deuotion of Priests in their Memento, & when they stand dreaming in their secrets. Verily that is not to be compared by the diuels. But zeale and feruent affection hath caused our Gentianus thus to speake. And from the flyes doth he retire again to the images for those in no sauce can he forget, but will defend them by vertue of the second

councell

councel of Nicen. But because we haue
here of spoken sufficiently before, we
will not trouble the Reader therewith
any further.

## The fourth Chapter.

*Of the worshipping of Saints, and how their charges and offices are bestowed to each a part, and specially of our holy Lady of Loreto, and further of the agreement & disagreement which is betweene the Catholikes and the Heathen.*

Saints

FOrwards he doth proceede from the images, & falles to the worshipping of Saints, which are those holy ones which are departed this world into heauen, and saith, That they are not worshipped of our louing mother the holy Church as gods, but they are prayed vnto onely that they will make intercession for vs. For albeit that Saint Paul

1 Tim. 2. 5. sayth: There is but one God, and one intercessour, betwixt God and man, namely Iesus Christ: yet that must be vnderstood of those dayes, when the holy Father the pope of Rome had not yet canonized any Saints, neither commanded, that we should erect any altars or Churches to

them

their merits to craue pardon for our sinnes. For since that time hath the holy Church concluded in sundry her Councels, that they should also be our Attourneyes, Intercessors, or Mediators: and that we should cry to them at all times of our neede. Yea, she hath prescribed to each his charge, like as upon Twelfe Eeue, euery one is appointed his office by drawing of lots: Our Lady hath gotten the beane out of the Cake, and the Queene of Heauen is their hope, their stay, the gate of Heauen, the Queene and mother of mercies, Mother of compassion, their life, their pleasure, and their onely Mediatour and Aduocate.

In the councel of *Nice*, in the councell of *Trent*. *Peter Lombard* in the 4. booke of Sent. *dist.* 45. *Bona. dist. eadem, actu.* 2.

In summe there is no other refuge or present stay, then she alone, like as they with expresse words doe daily sing in their prayers & thankesgiuing in their *Christi virgo dilectissima*, their Aue Maria stella: *O intemerata*: *Stabat mater*, and many other prettie Pageantes, which our holy fathers the Popes of Rome themselues haue made, and with many pardons haue trimly adorned and set out: but especially in their Salue Regina. Yea they beseech her in one of her prayers,

ers, which they call Prolis, that she
by her motherly authoritie, com
Christ Jesus the true and euerlas
God, and shewd by the date, that she
the mother. Moreouer they beseech her
also that she will accept & receiue them
in the last houre of death, and to defen
them from their foes in the Prayer cal
led Maria mater gratiæ &c. After that,
all whatsoeuer is speken in the worthy
song of Salomon, named Cantica can
corum of Christ the sonne of God and of
his louing spouse, namely, the commu
nalty of the faithfull: Also all what so
euer Esaias hath prophecied of the spring
which should spring out of the rote of
Jesse: & of the same which should crush
the old Crooked snake, that doe they all
expound and declare of her: Yea also the
selfe same first promise, wch God made
to our forefather Adam, saying: That the
seede of the woman, should grind in peces
the head of the serpent. That hath our
holy mother the Church of Rome adue
tedly expounded of Mary. And therefore
in place where there stood, He shal grind,
hath she set, She shall grind, as being spo
ken not of Christ Jesu the sonne of God
but

Looke the Church song beginning Ave praclara maris stella.

Also looke the Masse bookes and the seruice of our Lady Mary, her Rosarium Hortulus animæ, the vi. tides, and other popish bookes, which are repleuished with such prankes.

hee of Mary herselfe, which should bee the promised seede. In summe, all the worship which in the Scripture is attributed to Christ Jesu the euerlasting sonne of God, the same hath she bequeathed vnto our lady. And therefore will she (besides so many holy dayes as are instituted & ordained for worshipping her, that we shal notwithstanding celebrate and keepe holy the Saturdayes for her, to the end she may at least haue as much preferment as her son Jesus Christ to whom the Sundayes are attributed. Howbeit, for all that upon the Sundayes, Officium beatæ Mariæ, that is. The seruice which is done for her worship, must not be forgotten.

And hereof is it, that once as Venice, was great heauinesse towards. For when the Gray Fryers had preached upon Saint Francis day, the unspeakeable great pardons & merits, which might be gotten euery yeere isso be that the people would celebrate that day in their Church by hearing Masse and offering large giftes, whereby they gathered great summes of Money: The Blacke Fryers enuying the same, did take vpon them

This doth Bernardinus Ochinus rehearse in his Apologie. Gray Fryers.

Black Fryers.

them to preach, that it was not needfull to tarry a whole yeere for Saint Francis day, to merite Pardons, seeing they might haue them euery Satterday better cheape, if they would resort to their Patroneſſe: namely, our Lady euery weeke, and in honour of her beſtow their deuotion in their Cloyſter, whereby they preuayled ſo much, that the people did wholy forſake Saint Francis, and bequeathed themſelues to our Lady, and the black Fryers began by this meanes to be very rich, and to make good fat Brues. But when the Croutched Fryers enuying that, would alſo preach, that the generall pardon might (not onely from weeke to weeke, but alſo from day to day) be merited in moſt abundant maner, if ſo be it, that the people would come to celebrate and reuerence the croſſe of Chriſt dayly in their cloyſter, for as much as Chriſt by his croſſe and Paſſion had purchaſed ſuch a large remiſſion and pardon of all mens ſinnes, that they needed not to tary for the Satterday, & much leſſe for Saint Francis day, neither yet runne after any other Saints, when as they might draw water out of the fountaine it ſelfe: whereat all the Fryers together waxed ſo wrath, that they procured by the Signory of Venice,

Croutched Fryers.

that

that these Crouched fryers should be mustled, and forbidden to preach to any more, as being a matter most hurtfull to all Saints, and especially to our welbeloued mother of god, which by the Catholikes is worshipped, and was very wofull to be so forsaken, by means of following her Sonne. So as it is not without occasion, that our welbeloued mother the holy Church, hath foreseene this matter so discreetly, ordained that she should at least deserue as much deuotion and reuerence as Christ Iesus himselfe.

For this their Ladie is desirous of glory, and very fond of such deuotion: which euidently appeareth by her Closet, wherein she was borne and bred. For when the Iewes did first cleaue to the faith of Mohamet (geesse when this was) then did she ordaine, that the Angels should remoue her closet from the foundation, standing in Nazareth, and beare it through the ayre into the country of Slauonie: But when shee perceiued that shee was not sufficiently honoured there, as she did looke for, then did she most speedily cause the Angels to remoue the same closet to a hill in the Countrey of Recanati, in a wood which appertained to a good woman named Loretta: whereby she is yet called at

This storie is set forth in the Church of Loreta, & affirmed in the History of Leander Albert of Bullen, called the description of Italie, where he hath writing of Recanati.

this day, Our Lady of Loretta, howbeit she could not abide to stay there long, for that by reason of the great accesse of people many murders and robberies chanced: For which she remooved againe and caused her closet to bee borne vnto another mountaine or hil, which appertained vnto two brethren, which for the lucre or gaine which they received by her, fell at variance, and agreed like dogges and cattes together, so that she would a fresh remooue againe: and seemed in a manner to haue a flie in her tayle, being vnable to remaine in one place. In summe, the Angels did remooue this closet againe from thence, and did bring it vpon a common high way, where it doth yet remain to this houre without any ground-hold, or foundations, by reason that the foundations were left at Nazareth. And now it is compast in and perserued with Bulwarks and strongwalles, which notwithstanding dare not touch the holy closet, thorow feare and reuerence which they beare to the same.

And for proose that this is true, doth first appeare hereby, That our Lady did appeare to a deuout man in a dreame, & hath manifested all these things vnto him, and hee hath declared all the same to the commons of Re-

canati,

cauit, the which (thereupon) did forth-with send sixteene chosen men to Ierusalem, to enquire for the certaintie therof. To be briefe, they haue found the foundations yet standing there of the same closet, so that there remaines no more doubt to bee had in this matter.

This demonstration is also written in the Church of Loret and is repeated by Leander Albert.

Secondly, a certaine holy hermite (about two houres before day) did see a great light descending from heauen (in likenesse to fire) which lighted vpon this Church, and it was twelue foot high, and sixe foot broad: so that vndoubtedly it must needs be our Lady which came to take view of her feast, and solemnization: for this hapned vpon the day of her birth, the eight of September, in those dayes when dumbe beasts speke, and houses did flie. And then did the cock crow, and it waxed day.

Lastly, wee may easily discerne this same, by so many, yea so many godly myracles which shee euen there hath shewed vpon those which (in their need) did call vnto her, out of so many faire pictures and costly monuments, which were left there in her holy Church, by sundrie Emperours, Kings, Dukes, and all other sortes of people to

an euerlasting memorie. This is a mocking matter: For the Pope of Rome was wont yearly to receiue here by about a hundred thousand Ducates, (howbeit, that now the rent is greatly abated.) And therefore is it, that he doth cause it to be so diligently kept, and so strongly inuironed wt walles, appointing alwaies a Cardinall for safe keeping of it, and about foure or fiue dozen Canons and Chappline, which usually obserue to doe her Diuine seruice and keepes her from Theeues and Robbers, from Spiders, from Flies, Moths, and other her enemies. The which is so true, that who so dare but once doubt of it, the same is reputed and presented for an heretike: like as is manifested by the example of Petri Pauli Vergerii, which for the same cause, was once in the hands and examination of the Inquisitours. Whereby wee may sufficiently gather, that this Ladie is greatly desirous of glory and honour, and coueteth to be accepted & worshipped for the Queene of heauen, and also to haue preheminence before all the Saints of Paradise: For shee is of another [illegible] position

sition that the holy virgin Marie (the mother of Jesus Christ) was, who did acknowledge her self to be a poore handmaid of God, and did direct those which needed any thing vnto her Sonne Jesus Christ. But this standes bedeckt and garnished with gold and siluer like a Queene, & wills that wee should reuerence and adore her cloathes & iewels, her Churches and Chappels, her gilded Coffers and other her furniture, Tables and implements, like vnto the euerlasting and liuing GOD. To conclude, the holy church hath made her Queene.

Luk. 1. 48.

Ioh. 2. 5.

After this, hath she also mustered all other Saints, and hath assigned and appointed to each his sundrie charge and seuerall office a part. Each hath his holy day, his sundrie Collect, holy Hymns and deuout prayers: euery one doth know ouer what handicraft or science, ouer which disease, ouer what Towne or church he is appointed to be patron, defender, and Baal. The Dutch are vnder the defence of Saint George, The Burgonians hold Saint Andrew for their Patron. The Frenchmen Saint Michaell. The Spa-

Offices of Saints

niardes Saint Iames. And further, Saint Peter and Saint Paul are troden in the place of Romulus and Remus, and defend the Citie of Rome with a key and a sword. Saint Markes Lyon is patron ouer the Towne of Venice, Saint George on cockhorse ouer Genua, Saint Ambrose with his staffe and whip in hand ouer Millain. the three Kings ouer Cullin. Saint Dionis keepes the Towne of Paris, Saint Goele doth keepe scout watch at Brussels. Saint Baue and Saint Lonell doe loue the Towne of Gaunt, Saint Rombout doth keepe the garrison at Machelin, Saint Lambert at Luike, and so foorth. After this hath Saint Hugh and Saint Eustace, gotten the hunters in garde, Sanit Martin and Saint Vrbane the Ale knights, Tauerne-hunters, & Drunkards, Saint Crispin & Crispinian are Patrons of the Shoemakers, Saint Arnold is Baal ouer the Millers, Saint Steeuen ouer the Weauers. Saint Luke is allotted the Painters: And the Phisitions (which might haue grudged and complained hereat) haue gotten Cosmus and Damian to their chosen. The Carpenters doe vaunt of their Patron Saint Euloge, The Taylers (which loue good fellowship) doe cleaue to Saint Goodman. The Potmakers haue Elected Saint

Goar,

beare, who carrieth a blacke Diuel upon his shoulders with glowing eyes, and a pot in his hand. The whoores as light women were not content with one Patroneſſe, but haue S. Aphra which may be ſet in Venus place which in times paſt was alſo called Aphrodite, and beſides her Saint Magdalin, and ſo foorth, as appeareth in Proceſſions and Stately ſhewes in Brabant and elſewhere, where each companie doth beare his Patron or Baal in ſtreamers diſplayed with great ſtate. Moreouer and aboue this. Saint Anthonie muſt keepe the Hogges, Saint Loy the Horſes and Kine Saint Hugh the Dogges leaſt they run mad, Saint Gallus gardes the Geeſe, Saint Werdlin the ſheepe, Saint Gerturde raigneth ouer rats and mice,

Yea, which is more, each diſeaſe hath his ſundry Apotheeary and ſpecial Doctour. Saint Iohn and Saint Valentine do heale the falling ſickneſſe, howbeit that Saint Iohn with S. Benedict is alſo appoynted ouer all infections of poyſon. Saint Anthonie can heale the burning. Saint Roch the peſtilence. Notwithſtanding Saint Sebaſtin hath ſome skill in it alſo. Saint Roman doth reſtore the poſſeſſed and madde people againe to their former health, Saint Marke

doth preserue the people from sudden death. S. Cosmus and Damian are good for all byles and swelling diseases. S. Iob for the pockes. S. Appolin for the tooth-ach, Saint Clare doth cleare and heale the fierie and red eyes. Saint Agatha hath skill how to deale with swelling breastes. Saint Margaret is midwife for those which are in trauell with child. But because that she remained al wayes a chaste virgin, & therefore not throughly expert in her facultie Saint Nor, purg was ioyned with her, as a trusty mate in such a match. Saint Patronella can driue away all manner of Agues. Saint Vincent and Saint Ainden cause all things that are lost to be restored againe. Saint Seruatius doth cause all things to be well kept. Saint Vitus doth direct all dauncers, or such as will leape or vaute.

**Hereafter yet hath each his chosen ioynt or special place in gouernment of a mans bodie, like as in times past the twelue Signes of the Sunne.** Saint Otilia doth gouerne the head, in place of the first Signe named *Aries*: howbeit she hath bequeathed the tongue to Saint Katharine, and to Saint Appolin the teeth. Saint Blasius is appointed ouer the necke, like as the Signe *Taurus*. Saint Laurence keepes the

backe,

backe together with the shoulders, in stead of *Gemini*, *Cancer*, and *Leo*, Saint Erasmus rules the whole belly with the entrals in place of *Libra* and *Scorpius*: Notwithstanding that Saint Appolinar hath also taken charge ouer *Scorpius*: for hee is president of the secret members. And forwards, in steed of *Sagitarius*, *Capricornus*, *Aquarius* and *Pisces*, hath the holy Church of Rome elected Saint Burgarde, Saint Rochus, Saint Quirinus, S. Iohn, and other more, which gouerne the thighes, the knees, the shins, and the feet.

To conclude, each hath his seruice, & who so is ỹ deuoutest in honoring these saints, with burning tapers, with rose garlands, with gay coates, and with good fat liberall offrings, the same is the most acceptable and beloued of our mother the holy church. It is verilie great promotion with small cost, that the poore people (what need or disease soeuer they haue) know presently where to finde a good Apothecarie or Chirurgian to cure their diseases. For touching the Heretikes which vpbraide vs hereupon, that we imitate the vnlearning heathen, & worshippers of idols (as hath bin said)

[and

and are none, like as Iupiter, Mars, Mercurie, Vulcan, Iuno, and Diana, and other, such like haue bee ne: but are holy saints and Gods friends. And therefore ought wee (at least) to shew them as great reuerence, as the Heathen did to their Idols. We ought in time of need to call upon them: to put our truist in them: obseruing their rules as a cõmandement of God: to beaqueth Cities and Countries to their custodies: to erect Temples & Altars in their names: to build Cloisters and Abbies for their sakes: to consecrate and hallow Priests, Monks, Canons & Nunnes for their worship. And like as the Heathen had their Flamines, that is, Priestes of Iupiter, Mars, Ceres, Bacchus, Venus, and Diana: and also their Nunnes of Vesta, Flora, Bona Dea, Sibil, Magna mater, and other such like. Euen so must now the Church of Rome also haue Canons of Saint Peter, S. Bauen, & S. Lambert: And Nuns of S. Clara & S. Brigit. Also as they were accustomed to offer sacrifices in honour of Apollo, Diana, Ceres, and Proserpina, euen so she obserueth to do her masses & Trentals, in honour of S. Anthonie, S.

Hugh

Hugh, Saint Sebastian, S. Rochus, S. Barbara, and of all Saints. To conclude they did not any worship or reuerence to their Idols: but the holy Church doth ten times more for her Saints; for she doth attribute such things as they durst not to doe the like. For (as Homer maketh mention) when Iuno, Pallas, or Apollo, or any other of that company should assist any of their friends, they were faine to descend from Heauen downe to them, and could not heare their prayers so farre off, because they knew not their thoughts, although they were mediatours and intercessours for them to the great Idoll Iupiter. Yea, Iuno herselfe, which was his sister and spouse knew not what Thetis had held him in hand with. But our Saints remayning sitting in heauen, can ere-whilest helpe the people here on earth with their Images, which can laugh and weepe, and doe all manner of miracles: and they beare from aboue euery mans inuocation, as well as God himselfe. For admit that the Scripture witnesseth. That none doth see or can conceiue the thought or inward cogitation of man, except God alone: yet the holy Church hath found a trim re-

*Homer in his 1. booke Iliades.*

1 Reg. 8. 39.

remedie for that, by a prettie deuise of the looking glasse of the Trinitie, saying, That the holy Trinity is a looking glasse, wherein the Saints can see all things whatsoeuer happen here on earth: yea, can sound the depth of mens thoughts, and perceiue the secrets of their hearts. It is very true, that wee doe not call our Saints by this name God, like as the Heathen were wont to doe their canonized Saints: But what skils it for the name, when we vnderstand the matter aright?

Notwithstanding, we name them Diuos: which is euen as much as Gods, or Men created Gods: like as they also were wont to call their men canonized Gods, as Hercules, Dionysius, Augustus Vespasianus, &c. And here besides we doe attribute to them this name saints, or holy men, after the same sense, as God names himselfe the holy one of Israel, that is, The Defender and Safegard which doth sanctifie Israel. So that our Saints are (at least) so highly honoured of vs, as in times past any Idols haue beene by the heathen, and as God himself can be by vs.

Esa. 43. 3. 14. and in many places.

The

## The v. Chapter.

*Of the interpretation of the words Latria Dulia, and Hyperdulia, and how they are distributed to each.*

FOR seeing it is requisite, aswell through the obiections which the heretiques do here alledge, as also that God hath commanded, that we shall alone call to him in our need, and that he esteemes it more than all sacrifices and burnt offerings which we can make to him: yea, that it is he alone which can help vs, and that Abraham doth not know vs, nor Israell can say nothing of vs, but that God alone through his might can relieue vs, that is to small effect: for that knot can our holy mother so neatly lose, that it is a maruell which the distinction that master Gentianus doth here bring forth: it is by al catholike Doctors and especially by the worshipfull Sir Sonnio, reputed for a mighty Bulwark, namely, betwixt Latria, Dulia, and Hyperdulia. For the holy church hath hereby made a diuision or cauill betwixt God and the Saints, wherewithall each must be content, as namly:

Psal 50. 15.

Esa. 63. 6. 43. 11.

Esa. 63. 16. and 64. 10.

The

That God alone with his images and the holy Crosse, shall be honoured with Latria: the Saints and their Images with Dulia: and our Lady with all the Images which apertiane to her and all the reliques of the right and holy Crosse indeed, with Hyperdulia.

In very deede, God hath the worst chance: for if so be wee doe expound it naturally, and according to the literall sense of the word, then is Latria nothing else but A hyrelings payment. For Latrou is a Greeke word, which betokeneth A reward or pay which is made to a hyred seruant: and thereby are the hyred men seruants called Latres: and the maide seruants Latris. And euen so is God serued of the holy Church of Rome onely for reward, like a master of a hyred seruant. Againe, this Dulia, which is the Saints lot and portion, signifieth A bound seruice. for Dulos in Greeke is A slaue, & proper to any. And touching our Ladie, to her is allotted the best chance: for Hypordulia is to say, More than proper bound seruice. So that good catholikes are but simply hyrelings, or Gods hyred seruants and slaues to the Saints

Latria, look the 3 chap. of the 4 part.

Dulia.

Hyperdulia, look the 1. chap. of the 4. part.

Saints, but bound to our Lady aboue all. But, be it, as he may, *Quod scripsi, scripsi*, said *Pilate*: The holy church will not reuoke her cauils, the lot is cast: that which is written remaineth written. Yet notwithstanding, because God shal not be displeased, she hath ordained that the Saints shal giue him a share of their Dulia: but he shal kéep Latria wholly to himselfe: so that Latria shall simply signifie nothing else, then the seruice which pertaineth to God alone.

In this respect hath Walker Gentian and all other Catholike writers great reason, (as they alledge), that the holy Church doth not worship the Saints like GOD with Latria, but simply as Saints with Dulia and Hyperdulia: for that hath his plaine dispatch and ground of the cleare Text of the Scripture, where Christ saith to the Saints, Thou shalt worship the Lord thy God, & him only shalt thou serue. For in these last words doth hee vse the word Latreum, the which doth agree with Latria: and saith, that to God alone we will attribute the same. But in the first words he doth not once mention, y

Mat. 4. 10.

we

we muſt worſhip God alone with Pa-
kyneſi, that is, With falling feet, or kne-
ling: Therefore will the holy Church
that this ſhall bee attributed to the
Saints, like as it is apparantly mani-
feſt by the 2. Councell of Nice, and by
catholike writers. And although it is
Deut. 6. 13. 10. 20. true, that Chriſt doth declare the
worſhip by the witneſſe of Moſes, which
doth aſcribe the firſt as well as the laſt
to God alone: yet the holy Church is
not to reaſon with Moſes in this point:
for ſo much as Moſes wrote that to the
Jewes which were inclined to the ſer-
uing of Idols, and not to the Church of
Rome: which doe not worſhip Idols
but only Saints.

Item, there is another plaine text of
Paul, which ſaith to the Galathians,
Gal. 4. 8. That when they did not know God, they
did they ſerue them which were no Gods:
euen where he doth vſe this word Du-
lium, which is deriued of Dulia. Where-
it doth manifeſtly and plainely appeare
that theſe Heathen haue alſo knowne
this catholike diſtinction, and therefore
would not worſhip their Saints, as
Apollo, Bacchus, Hercules, Caſtor and Pol-
lux,

with moze other such like, with La- but basely with Dulia: Euen like as the holy Church of Rome doth her Saints. Touching all other phets, which so often cry, that in of nede, we should onely turne God, and that he will be honoured our calling to him: yea, and say, that Patrones, Defendours, and Baals which may be thought on (to declare griefes unto them) are plaine idols, that is to small purpose, for they did (in those dayes) know any thing all to say, touching this our distinc- and therefore haue they gone ready to worke using plaine speech without fauouring the matter, or lap- it about with soft ragges: but haue ued al such as inuocate idols, pray to patrones, seeke unto saints or any de- ased dead men, with one sawce, and without excepting any, hath giuen them to drinke of one cup. But if the Iewes and other idolaters had beene so wise, to haue obiected to the Prophets this worthy distinction in steade of a bucklar, I trow they would as easily haue stopped their mouthes, as now ye

The Scripture is full of such.

new gospellers and preachers are put to silence.

## The vi. Chapter:

*Wherein the worshipping of Saints is affirmed by Scripture.*

Looke the 4. Chap. of this part.

NOtwithstanding our louing and deare mother the holy Church of Rome, can also fish somewhat out of the Prophets writings wherewith she doth approue the seruice of her holy Saints: Prouided alwayes, that she hath the key to vnfold the same for her most aduantage. For in the first booke of Moses (called Genesis) is plainly and expressly set downe, That Iacob did pray ouer Ephraim and Manasses, after this sorte, saying: GOD, before whom my Fathers Abraham and Isaac did walke: GOD, which had fed mee all my life long vnto this day, and the Angel, which hath deliuered me from all euill, blesse the laddes and let my name bee named in them, and the name of my father Abraham and Isaac. This hath the holy Church of Rome construed after this sort, That Ephraim and Manasses must inuocate or call vpon the name of Abraham, Isaac, and Iacob: for to much

Ge. 48. 15. 16. This witnes is brought forth by *Eckius*, *Emserius*, and all other Catholike writers treating vpon the same.

as the old Romish exposition (which she doth accept as most firme and irrevocable) hath in place of, named or called, set invocated. And although the Heretikes doe understand this after the most vsuall manner of speech, (accustomed amongst the Hebrewes) that Iacobs name called vpon, or named by Ephraime and Manasses, is as much to say. As that they should bee accounted of Iacobs generation, and accepted for children of Israel, like as Iacob himselfe doth expound it, saying: Ephraim and Manasses shall bee my childré, & shall be called after the names of their brethré, in their inheritance. And like as is sayd in Esaie, the fourth chapter. That seuen women shall wish by one mans name to bee named, or called vpon by them, which is That they may be called the wiues of one man: Notwithstanding, for so much as this exposition is according to the plaine literall sense: therefore hath the holy Church of Rome reiected the same, and accepted the other former meaning: thereby concluding, that Abraham, Isaac and Iacob are to bee

Esay. 4. 1.

inuocated or called vpon: For the Prophets and Fathers in the old Testament haue neuer done the same, but haue protested the contrary, saying, Esai. 63. 16. O Lord, thou art our father: for Abraham knoweth us not, neither is Israel acquainted with us: but thou Lord art our Father and Redeemer, and thy name is euerlasting, &c. But that happened, because the soules of Abraham, Isaac, & Iacob, were yet in the lodge of Limbus, and must pray for themselues, and could not then see in the looking glasse of the Trinitie, what was done here on earth. Wherefore likewise the Romish Church hath not set down their names in the Kalender, according to the custome of Rome. Besides, they are too olde, and were neuer canonized of any Pope. Neuertheless, they serue our turne, to shew also what order wee must deale with our Saints.

Moreouer, wee haue yet an euident text in Ieremie, which is, Then said the Lord vnto me: Though Moses and Samuel Ier. 15. 1. stood before me, yet haue I no heart to this people. Whereunto doth agree the Ezech. 14. 14. text of Ezechiel, saying thus: When the land

sinneth against me, and goeth forth in wickednes, I will stretch out my hand upon it, and destroy all the prouision of their bread and send dearth vpon them, to destroy man and beast in the Land. And though Noe, Daniel, and Iob, these three men were among them, yet shall they in their righteousnesse deliver but their owne soules, saith the Lord &c.

Now, like as (by these words of Ezechiel) it is concluded that Noe Daniel and Iob, were in the towne of Hierusalem, when God destroyed the same: so may wee also (in the like manner) conclude and affirme, that Moses and the Prophet Samuel did pray for the children of Israel. And notwithstanding that the Lord saith, that he would not giue eare to their prayers, yet the holy Church doth not regard it, for so much as (like as it hath beene said) they lye yet in Limbus, and could not pray so earnestly nor with such zeale, as the Saints doe which now are in heauen. Yet neuertheless, if they (being yet in that dungeon) prayed so heartily for the people: What may wee suppose that the Saints doe now, which

These are the arguments of *Eckius* in his *Enchiridion*, or Pamphlet in the chap. *De veneratione sanctor.*

ſtand in the Kalendar, and are Canoniſed by the Pope? Verely, they pray ſo zealouſly that (oftentimes) their images here on earth through anguiſh doe ſweate and weepe. The holy Church doth bring fourth many moe places of Scripture for confirmation of theſe articles: namely, that which Dauid ſaith: O God I haue honored thy friends, which is, That we ſhould call upon Saints, which are Gods friendes. Alſo that Iob ſaith: Crie (I pray thee) if happily there be any that will anſwer thee, and looke thou vpon the holy men, &c. And albeit he ſpeaketh there, of the holy men which are in this World, like as the very text doth plainly ſhew it ſelfe, yet why may we not underſtand the ſame of our Saints and holy men deceaſed? For ſo much as our mother the holy Church will ſo haue it to be vnderſtood. Ouer and aboue this, Chriſt will ſay at the laſt iudgement day, vnto thoſe which haue beene helpefull to the poore and needie: Whatſoeuer you haue done to the leaſt of theſe, the ſame haue you done vnto me. Ergo, Whoſoeuer doth pray to the Saints, and in place of GOD doth

Pſal. 139. 17.

Iob. 5. 1.

This argument is brought forth by *Eckius* and other writers.

such worship them, that doth God accept, as if it had beene done to himselfe. There are yet many more & sundry of such like proofes of Scripture, which would bee too tedious to reherse: But because the Heretikes doe deride them, and will understand them according to the literal sense, and after the Græke & Hebrew text. I know no better meane to dispute with them, then with a good sort.

Yet will I adde thus much more, That when they haue a suite to a King or mighty Prince, they know very well, that first they must speake and sue for helpe of some of the Lords, who may poach their cause, and by their intreatie be a meane for them and so to further their suite: which considered they ought not so rudely to encroch vpon the King of all Kings, without first to haue spoken with one of his Court. In very deede it is most true, that a poore woman at Louen sometime did thwart the Doctors, set them at a non plus: by saying, That if so bee it, that the King or Prince himselfe had called and charged her, that shee should come to him, like as Christ

This is an argument of Eckius and all other Catholike writers.

Mat. 11. 28. expreſly charged us to come to him, ſaying: Come unto me all ye that labour and are heauy laden, & I will eaſe you: Then would ſhe not haue gone to ſeeke any other for her Mediatour. But this woman was a great while retike, and therefore was alſo burnt.

Wherfore this article doth remaine in force and unſoluble: to wit, that we muſt haue and allow theſe Saints for our Mediators, Aduocates and Attornies, being elſe unable of our ſelues to obtain fauour of Chriſt Ieſus: yea though he ſhould once againe die the death for us, to prepare us the way to haue free acceſſe to the merciſull throne of his heauenly father. For all this cannot ſerue, but we muſt haue a great ſorte of Solicitors, Patrones, Mediators and Baals, which muſt mone the matter for us, to whom we muſt [illegible] the worſhip and reuerence which [illegible] are able to ſhew unto God himſelfe, [illegible] uing that they muſt be content [illegible] Dulia, and muſt permit God to [illegible] Latria to himſelfe, wherwith this [illegible] ter is fitt. And ſo will we proceed [illegible] another.

Now

Now followeth the declaration vpon the fift part of master Gentian Haruet his letter, wherein is shewed, that the Heretikes seeke nothing but libertie of the flesh, hating all prayer, fasting and abstinence.

## The first Chapter,

*Which declares that it is a lawful thing, to lye and falsely to accuse an heretike being to a good intent. Also of the Fables of Cocles and Laurence Surius, and of Aloysius Lippomanus, and to what purpose they serve as things most needefull and necessarie.*

In this fifth part doth M. Gentianus shew that these Heretikes seeke nothing else but fleshly liberty, to get loose the bridle of their owne willes and appetites: and therefore (saith he) is it, that to the death they hate all prayers, fasting

Wherefore we may lie.

fasting and abstinence. But here dwelleth great heauinesse towards: For a man might euen at the first sight imagine, that hee speaketh not indifferently, but of affection. Forsomuch as it is most manifest and well knowne, that they highly esteeme of prayer, and also fast very often: refrayning not onely from flesh, but also from all kindes of meates, yntill the very night, & remaine durable in prayer and in hearing of Sermons.

Fasting and prayers of the Lutherans and Huguenotes.

Hereby then a man might suppose, that Master Gentianus hath deserued a whetstone, and wagged the thumbe, to make his ease good. Wherefore we will more deepely consider this point, & warily weigh the reasons which haue moued him hereunto. So that we haue then here to consider vpō two points: Namely, the first is that which Dauid saith, That the zeale of the house of the Lord hath euen eaten him, Which is euen heere effected in Gentianus. For hee is so hotly inflamed with the zeale of the holy Romish Church, that hee is in a manner astonied and amazed, so as he doth not see what he sayth. In the meane while notwithstanding doth hee record

Psalm. 69. 10

call to mind that which our holy mother the Church of Rome hath concluded in the Councell of Constance, and the same time did put in practise, when the Holy Fathers there congregated did permit Iohn Hus and Hierome of Prage to be burnt, contrary to the letters of safe conduite, which were granted and given them by the Emperor of the said Councell, ordaining most firmely, that it should be of no offence to breake promise with Heretikes. But perhaps our Gentianus hath red in Cicero That a mans faith or promise is stedfastnesse of vowed truth, of that which hee pretends to doe or speake. Therefore he feareth (as we may iudge) that if hee should say nothing but a truth, he might bee reputed and taken for a transgressour of the ordinances of the foresaid Councell, as though he had undertaken the faith of the Heretikes.

Lies to a good intent.

Moreouer, the holy Church hath consented and ordained, that sometimes a lye may bee inuented against Heretikes, for a good intent: as to fray simple people from desire to reade their bookes, least thereby they should fall into

their

their heresies. And that this be true, appeareth first by strong probable reasons and further by credible examples. The reasons are these: That the holy Church hath ordained and concluded (like as yet by the dayly exercise appeares) that it is not ill done, to make the people beleeue many fables & Canterbury tales: as of holy reliques, Saint Gabriels fethers, & Saint George his speare with which he did pearce the Dragon. Also of Saints as S. Christopher, S. Barbara, S. Katherin, of S. Frances vine & others such like, whereof Gesta Romanorum, Vitæ Patrum, Speculum historiale, the booke Lippemani, the booke of Abdias & of Sophronius & the Golden Legend, are ful, & replenished with a number such fables, which our holy mother the holy Church of Rome doth terme Pias fraudes, that is to say, holy deceipts, or golden Legends: And saith that it is the milke, which Paul did giue the Corinthians to drinke when they were yet unable to digest strong meates: like as a gray Fryer was wont to say at Ghaunt. much then, that it is allowable to [illegible] such fine fables, to prouoke people to deuotiõ, much more then is it toleratle to rehearse some odde & strange tales

Fables.

Pias fraudes.

of Heretikes, as to wit, that they are blacke and foule fauoured, and worke matters with the Deuil, with such like things, to affright people from the study of their doctrin. Now the examples are also very sure & waighty. For upon such like lies, which the holy children & subiects to the Romish Church hath perswaded Emperours and Kings to beleeue, were they permitted to make their placardes & priuiledges against the Lutherans & Huguenotes, whereby such controuersies & tumultes are growne and sprong up in the world, that it is to be doubted, great bloodshed will be made before they will be appeased againe. This may sufficiently appeare by the words of the Placarde in the raigne of the Emperour Charles of noble memory, set forth in the yeare 1521. at the citie of Mounes, declaring expressly, That Luther was a Pelagian, and did disdainfully contemne the Saints. Also he taught, that there ought to be neither gouernment nor superioritie, nor yet obedience and did gaine say, reproove, and disalowe all good ciuill pollicie and spirituall reformations, to the ende the communaltie should be-

Placards of Charles the 5.

mooued

mooued and prouoked to raise armes and rebell against their rulers aswel Ecclesiastical as Ciuil, and to frame themselues to contend, murther, and steale, wasting & consuming all things with fire and sword, to the great indamaging of the whole common-wealth of Christendom: And, which is more detestable, he ordained and allowed a certaine kind of life, whereby each should doe that which he would in maner of bruite beasles; and as a lawlesse man did abiect and detest all Ecclesiasticall and temporall lawes.

Behold, these be the very words of the Emperours act, and this is the very first and originall welspring of all the bloodshed, which hath hapned throughout all Christendome for the space of seuen and fortie yéeres, vntill this present time, the which all men may both see with their eyes & in a maner feele with their fingers to be most grosse, blockish, and palpable lyes, which Petrus a Soto (the Emperours good Ghostly Father) and other Catholike Priests did blow in at his eares not for that they did suppose it to be so, for they had not a haire on their heades, but it knew the contrary: But fearing the reformation of

of the Gospel, did moue the Emperours Maiestie (which other wise of himselfe was not by nature giuen to wrath or desire of bloodshed) to a bloody abolishing and wrathfull extirpation of all these Lutherans & Caluinistes, which were not (in any respect) for their lothy: forsomuch as they sought to reforme Papistrie by the authoritie of the Gospell: Notwithstanding, vpon their words onely did the Emperor proceede in his purpose, and would not at any time giue eare to the Heretikes. Like as now the Catholike King, of a good zeale (supposing to doe God high and acceptable seruice,) doth also proceede to the vtter ruine and manifest destruction of his owne inheritance and naturall Country, and his most loyall, louing, and obedient subiects: knowing no other, but that all is true, which his ghostly fathers and our Satanish Priests and soster fathers of the holy inquisitiō do put in his head: yea vpō y same hath not spared his naturall and only sonne, but hath deliuered him ouer into the hands of the Hellish Inquisitours, permitting them to throw him into prison, where

Placardes of King Phillip.

where most miserably he ended his lamentable life. Merily this was a fine fetch, which our holy Mother can wisely weigh, that to a good intent may might make a lie. For otherwise, if they might haue manifested naught but a truth, then should the Heretikes haue found audience by Kings and Princes, the play had bin mard, and all things would haue gone alwaie with Priests and Poperie. Masses and such trumperie of the Romish church: yea, ỳ whole Spiritualtie would not haue bin worth a Beane, like as we may perceiue in all places where these Heretiks haue had hearing, and where they haue bin permitted to pleade their cause openly.

But worship be unto our Lady of the seven Okes, & Saint Iob of Wesemale, with all the glorious Saints, which are at Antwerp on the high altar. For there (in good time) did happen some foresight, by the cunning of unfolding the booke of lies, and causing things to beleeue that the Deane was made of green Cheese: for good reason: for who so faine would be a sheepe, may happen to be deuoured of the Wolfe, according to the vul-

gar

To be briefe, they regard not[illegible]
nor paſt, but ſhoot their ſhafts [illegible]
feathers in it. Their prattle [illegible]
ſuch ſeigne as a mirrour by [illegible]
all their preaches, and yet [illegible]
the beſt to themſelues, that is [illegible]
ſpare and prettie paſſing [illegible]
the deuout women, which are [illegible]
ly acquainted with the Bible, [illegible]
word, but rather liſten to the [illegible]
and to dance after his Pipe, [illegible]
ſome Goſpell of a Diſhclout, [illegible]
a tub. In ſhort a man ſhould [illegible]
that ſuch Catholike preachers [illegible]
all their Popes pedlers appelting [illegible]
carries of Dutchland, or that [illegible]
farmed the prattle court wholy [illegible]
ſelues. Like as daily may be [illegible]
at all their Sermons eſpecially [illegible]
worthy Sermon, which a gode [illegible]
frier doth vſually make in Fre[illegible]
Antwerpen S. Iacobs church. It [illegible]
he is one of thoſe ſaieſaid pelting [illegible]
thecaries, which have trudged [illegible]
uen and thir tie yeares to all [illegible]
Faires about the Countrie, to ſell [illegible]
triacles and Ratsbane.

It doth alſo appeare by the [illegible]

Sect. 1. chap. 1. of the 1. part.

...ozetan vzoyer Cornelis, the wor-
...who doth with such a zeale rage
...nst heretikes, y he will have them
...e out quite, and to be burnt in A-
...ea he hath not long ago preached:
...t childe-bearing women ought to
... their wombes rent and torne, to
...out their babes, & burne them be-
...they should be borne or brought
...into the world, which he doth af-
...with a plaine text, which he hath
... in the kitchen Bible, or else hath
...es it of his Cooke namely, that of
...s frype in a frying pan, come no ill
...ens; I omit the goodly sermons of
...en Nicholas, the Bishop of Har-
... and many famous Sermons more
...ery worthie champions, which do
... their Larum-belles with such be-
...ency against heretikes that when
... are in their pulpits, their hoarse
...ttle throates will scarce be re-
...d and cleared againe with many
... pottles of Wine.

Drunken Nicholas.

...t can I not forget, nor let slip out
...memorie, that pretious Sermon of
...reverend Bishop of Vtrecht, wherby he
... when y Provincial counsell was

holmen there, which in short

Beare Luther, that his mother

whore, & had sient by the Diuel

many such like Canterbury tales

fables, which he had rakt together

of Cochles or brother Laurence

who were godly Catholike Fathers

And verily such trustie Spea

Laurence Surius and Cochleus have

deserued a good peece of reward

from y spit, considering that with

notable and excellent paines

they haue furnished and well

Bishops, Monkes, & Priests,

stuffe as will serue their turnes

their Pulpits withall. So as

ries may well & aptly be called

secure, that is to say, Sleepe with

So that the Monkes and parish

rich not hauy their Bibles for

a Sermon so long as they are

of such bookes. For therein

made ready to their hands

hough to prate vpon, as

nought else but the

which the foresaid Authors

Calvins Testament, That Cal- vin should seeke to confirme his doctrine by miracles, and therefore should perswade the sicke soules thereof to bee borne to the Church: And when Calvin cal- led him (besides the multitude) that if his doctrine were true, he should arise, the man being smoothered in the chest was found dead: his wife beginning pittifully to mourn, Calvin did (with faire speech and promises of recompence) perswade her to hold, and presently got him into the Pul- pit, declaring to the people that it was long their unbeleefe that this miracle would not iudge. It is a common saying, that a man which tells a lye or a fable, it be- hoves him to have a good memorie. But this was out of this Historiographers mind, for so much as he did not call to mind, that they are not accustomed at Geneva, to bring dead Corses into the Churches, and much lesse in time of the Sermons: besides he had forgot- ten that Calvin did allwayes teach it to bee an ungodly and a Diuelish act, to goe about to confirme the doctrine of the Gospel are to both miracles, which hath already in times past beene suffici-

This prettie tale is to be read in the hi- storie of Laurin. Surius which he hath called, *Commentarius breuiarium in orbe gestarum*, and is printed at Cullen.

ently confirmed both most notable
wonderfull miracles of God
good catholike is to be pardoned, for
(with eating too much fish) his
are weakened, and his memorie
decayed. Yet he declares more,
found a great deale better:

As touching the miracles of
of the blood which issued out of the
crament from the Altar in the cou
of Brandenburge, which (it may be)
hath learned of Aloysius Lippomano
hath likewise written a great
full of such iests. And many more
lyes and tales with a witnesse,
serue greatly for the vse of
and Monkes, in time of their
mons and Preachments. And
these new base countrey Bishops
which for (the most part) haue
their time in studie, betwixt the
rie and the kitchen, and can lay
tle, except they be pickt
with some helpes: like as may
by the worthy Sermon of the
Bishop Franciscus Sonnius, (the
of all the new Bishops) which he
at his first entrie to a Citie called

The sermon of Sonnius.

...boich, saying, That the Citizens ... rejoyce for so much as they had got... to bee their Bishop, for that hence... (quoth hee) you shall have great ... of many strangers, which afore times ... wont to haue their trade to Lanke and ..., and the one should eate a Herring, ... other should drinke a potte of Beere, ... would be a great helpe to their impost, ... Was not this a good holpe to sing ...eanus?

The sermon of Curtius.

In like manner also Curtius at Bridwhich notwithstanding had beene ... a Curate of the great and chiefe ... at Louen, expounding that part ... Gospell; *Ego sum, nolite timere:* ... hee, be not afraid, sayd, That hee was ... man, of whom so much had beene spo... and that they should not stand in feare ... aught, considering he was a Townesman borne, and christened in the same font. In fine, it was which way to London? A pole full of plums. The good Curate had but little to say, for he knew no tales of Robin Hood, nor yet of Caluin, nor the Dutch Beare his miracles. He had not read ouer the pleasant Histories of Laurence Surius, Cochles, nor Lippomanus,

Therefore are they highly to be
mended, which can furnish out
matter with such pleasant rehe
to keep the auncients learning, as
Bible or Gospell themselues not
ten much, because they feare to
leall thereby they should become
retikes. To conclude, so farre
lyes, fables do serue to the
ment of the holy Church of Rome,
are not onely to be borne with
also greatly extolled. And therefore
no marueil, that Father Gencia
thus boldly affirme in writing,
the Huguenotes and Lutherans
and detest all prayers, fasting,
stinence. This is then the first
which is to be considered hereof, he
discharge, to wit, that he hath
behalfe behaued himselfe as a good
faithfull Catholike.

The second Chapter.

*Wherein is declared, how it is to be*
*stood that the Huguenotes and*
*therans doe hate all prayers, fast*
*stinence, endeuour of mortifica*
*and herein is comprehended the ab*

...and mortification of Monkes Bishops, Priests, and others: and of the mortification which is used amongst the Huguenotes and Lutherans.

The other part is, that he hath great reason to say, the heretikes are more given to prayer, fasting, and mortification. For there is a rule in law, That a case ill, and otherwise then it ought to be, or to neglect the same which hath fall out to one effect. Well then, that the heretikes do often pray & fast, by so much as they doe it not as they ought, it serues them to no purpose. It is true, they pray morning and euening: they would be loth to go to their meales or arise without praying and serning God: which notwithstanding is often times neglected by the most chiefest of the catholikes: like as may be seen in the Popes sacred Court, and at the tables of the Cardinals and Bishops: yea, amongst the most faithfull subiects of the Romish Church. Insomuch as it hath been fain, intreasiate for a Pope to grant pardons to such as after their meals would once blink, to the end that (ther-by)

The manner of fasting and prayers among the Huguenots and Lutherans.

Pardons to blinke after grace is said.

be) hee should remember the good
knights to say their graces, for to
one good draught more when they
done. I admit then that the heretikes
doe pray apace: But to what end is it?
They pray not as they ought to do.
In primis, they will approue, that what-
soeuer we desire ought in the name of
Christ Iesus, that we are assured to ob-
taine the same. And therefore (say they)
All faithfull people are assuredly perswaded
of their saluation, and stand in no doubt at
all of Gods gracious good will and fatherly
loue towards them: for so much as God can-
not lie, who hath (for Iesus Christs sake)
vndoubtedly promised them the same: and
with his holy Ghost hath sealed and assured
it in their hearts. This doth the bloudy
church of Rome holde for great heresie,
teaching to the contrarie, That no man in
this present world can certainely know, whe-
ther his prayer be heard, much lesse, whether
he be in Gods fauour or no, except by great
preheminence, or some speciall miracle, it be
reuealed and made known vnto him.

Therefore doth shee holde for great
arrogancie and presumption, (as saith
according to Saint Paul) That the
Spirit

Iam.1.5.6.7.
Matt.7.7.
Mar.11.24.
Mat.14.31.
Mar.9.23.
Iohn16.23.
Psa.27.1.2.3.
Rom.8.1.16.
Rom.4.20.8.
23.34.35.&c.
Galat.4.6.
Ephe.1.13.
1 Cor.13.5.
Aug. vpon the 1. epist. to Timo. in the 8 serm. and vpon the Gal. in the 5
Antoni. parte. 4. Tit.6.chap.2. & 7.
Stanislaus Hosius in the booke of heresies. And in the Councel of Trent, it is thus concluded 9.12.13.& cap. 13.14 &c. Sess.6.

Rom.8.17.

of God is in vs, and prayeth in vs, and without it we cannot pray at all: For to vs as man doth know whether he haue the spirit of God or not: and therefore we must alwayes stand in doubt betwixt hope & feare, like to a ship without helme and compasse, betwixt the rocks and waues of the Sea, like as S. Iames doth say. Iam. 1. 6.

Secondarily, the heretikes will not declare and complaine of their needs, but to God onely, nor call vpon any but him alone, as though none but he could helpe them, or that he were at leasure, and had nought else to doe, but iust to heare what they would say vnto him. To the contrarie of this, doth the holy Church command, That we shall like wise call vpon Saints, and put our trust in them. Like as hath beene declared before. Moreouer, they will not haue any Mediatour, Aduocate to God, but onely Iesus Christ Iesus. And to set all Saints at naught, as seruing for nothing, and standing to none effect: euen as though Christ alone were a sufficient Mediatour, and that the silly Saints had not one voyce in Court. In the 4. chap. of the 4. part.

After

After this, they will not pray
thing, for (forsooth) it must first be
Rom.14.23. Heb.11.6. Rom.10.17. prescribed in the Scriptures,
as To pray without faith (say they)
And faith cannot be allowed without
promise and word of God. Hereby
hath it come to passe, that they
dare remaine still trying in Purgatory
for default of a Pater noster, Ave
Marie. In so much as now the high
(through which the soules were
to passe) is become such a thicket,
growne with thornes and thistles,
it is not possible to passe that way
more.

Moreover, they will not pray
wise then in their owne mother tongue
or in such a language as they themselves
understand: as though our GOD did
not understand Latin! or at least,
they themselves ought to understand
I Cor.14. throughout the whole chapter. that which they say. They heare
Paul, who forbiddeth to pray in an
unknowne tongue. But they do not
vert that the holy Church of
diverse the sake, sometimes that
ers, Cuthbongs, and Englis, Spa
e Meridians, with all other such

pra

should be read in all a tongue. Latin tongue

like an vnlearned that readeth his
perfectly that is vnto me (to vse
if you our selues vnderstood what
ad say. Like as Cardinall Hosius,
Osius, dolt Eckius haue finely allu-
out of that part of Scripture, where
written. That Pilate did set the title
scription in Hebrew, Greeke &
tin. And indeed it is good reason
they which (after the example of
) doe crucifie Christ ought like
to vse and imitate his language.
ther, these Heretikes will not say
Aue Maries, nor Pater nosters, with
pretie wooden bullets or beads
made of stones or clay, as though
should frame themselues puppets
dols perhappes, that God may not
to tell them himselfe, thinking he
nothing else to do. They will neuer
learne Images to deuise & paint,
prayer to frame their lippes or voyce
imagine God to be present euery Mat. 6. 6.
where, and that their prayers be not fol-
lish in their bed chambers, as to our
Lady, the Lady of Hales, or to
S. James of Compostella in Spaine. And

there-

therefore doe detide all the [illegible]
of our louing mother the [illegible]
And when they desire to receiue
holy Spirit, they know not
ought to say an Aue Marie, the
good Catholikes vse to doo at
mains, for so much as Aue Marie
much to say with them, as,
graunt vs thy holy spirit. And
most of all, they will not pray,
through the merites of Saintes,
through the vertue of holy water,
holy oyle, of sanctified breade, of
Agnus Dei, holy reliques, nor
the merites of holy dates which
haue obserued, neither through the
rites of their fasting, or any
thing else, but only through the
of the only sacrifice or oblation of
Christ, being offered vpon the
God the Father: yea, they
of all such matters, and condemne
for mere superstition and idolatrie.
conclude, they will not pray as the
Romish church doth. Ergo, they pray
as they ought to doe: and therefore
we account of them, as though they
not pray at all.

Cum

hen in like sort doth it fall out with
r fasting: for they fall after their own
ers, & will not observe the ordinance
e holy Romish Church. But like as
y pray without keeping any set tattle
Ceremonie, so do they fast without a
e, and without exception of dates: so
God cannot well remember, when
y have fasted or prayed. And further
n they fast, they will not eate any
g at all, & make it as great a mat-
to eate fish, as flesh, and eggs: which
a great heresie, like as is the word ve-
. Whereagainst (notwithstanding)
y will (with an obstinate head) defend
that which goeth into the mouth, de-
th not the man: And, To them which are
ane, all things are cleane, which God hath
ated, to vse them with thanksgiuing. Al-
this, they will not fail in reuerence
sounds, to obserue their vigiles
h deuotion, like vnto our holy ma-
: And when they have brought all
to what end (I pray you) serues
r fasting? They acknowledge them-
es, that of it selfe, it is neither good
bad: And, That the kingdome of God
th not consist neither in meate nor drinke

Fasting without a scope.

Mat. 15. 11. Titus 1. 15. 1 Tim. 4. 3.

Rom. 14. 17. 1 Cor. 8. 8.

Yea

To what end fasting is vsed

A true kinde of fasting. Esay. 58.6. Luke 21.34. Rom. 13.13.

and an open blasphemie to
God, to doe it appeare, that
they take and abhorre the right
vse of the holy Church.

Concerning penance, mortification of the flesh, therein they
are not likewise conceiue any great
matter: for otherwise they would goe to
Rome, whereas now they mocked with
it, with all the penances which the
Confessor doth burthen the penitent
withall. Further, they will haue
Priests to marrie wiues, That each one
may haue his married wife, and euery wo-
man her espoused husband, to the ende, ad- 1 Cor. 7. 2.
dition may be auoyded: And
they send out their wiues to y parish
Priests, Nonnes, like as the good
Catholike women (especially in Spaine)
vse to doe nature, only Clementh the
Eighth is before repeated. They
abstaine for any Ember weekes. They
haue religion in obseruing neither Lent
nor Quadragesme, Saint Martins, nor
Twelfth day at night, they will not
shrift, neither will they drinke any
more, than to satisfie their thirst: once
they will be right Huguenotes; they doe

Abstinence.

not imitate their forefathers: t
haue a new law after their
eſteeme it not worth a rot
remoue into a cloiſter or religious
and to begge from doore to
ſhoote with the holy Monkes
doe not greatly glory to be
Monks greaſie hoods: they
rope wherewith the Friers
no worth: but (say rather)
better about his throte, than
loynes: they would not give
the hairie garment of Heremites
will not be chaſtiſed and receiue
ſeuere, till vnto vitulos: they will
whip themſelues, like as
which are called Flagellantes,
no account of Pilgrimages,
not goe barefoote and barehead
ceſſions, after
ratles, with a torch in their
eſteeme all the Romane feſtiuall
ring dayes neuer a whit: and
good Catholiques doe ſit in
drinking and ſwilling, deuoutly
uing the feſtiuall dayes, then
their ſhoppes at worke, or

some sermon, or walke abroad: in
much, that at Antwarpe (when pub-
lique preaching of the Gospell was per-
mitted) it hath beene firmely found by
the inpolles and taxes of drinke, that
the holy dayes haue beene neglected:
where through the Almoners found the-
mselues much greeued, because they did
not receiue such summes of money, as
they were wont to do by broakes of these
which in their drunkenesse were wont
to wound and slay eche other: for so
much as the heretikes did not celebrate
these festiuall dayes after the old order
of the Romish Church. In summe, they
will not doe any thing at all to mortifie
their flesh, otherwise than the Apostles
haue charged them to doe, or then they
do themselues as though indeede they
were Apostles themselues. So that we
may plainely perceiue, they doe not re-
gard at all the fasting, abstinence, mor-
tification, or penance of the holy church
worth an eatten cake.

And therfore can they not in like case
merite heauē, I ommit that they should
make others partakers of their merites
like as our Catholique Monkes and

The penance of gray Friers

Priests, and especially the gray Fryers doe: which are so leane, as though they had lien diseased seuen yeeres in a spittle house, and doe such penance, that you may perceiue by their bleared eien, that they haue not drunckē so much wine, as they desire to haue done: They lay their heads at one side on their shoulders: They wrinch their neckes like a rush, they haue alwaies their Dirige booke in their hands: They punish their owne flesh: they wrinkle their foreheads like a Bucke: they make their eyes as dim as an Owle: they watch by night, to sleepe in the day: they forsake their owne riches and substance, to liue on the sweate of other mens brows: they labour neuer a whit, to the ende they may enter into more deep contemplations: they vow chastitie, and will not haue wiues themselues, to the ende and purpose, they may the more holily shriue, & the better comfort other mens wiues and daughters: they vow obedience vnto their chiefe ruler, to be released and wholy freed from all obedience to ward other Magistrates and rulers: they take vpon them pouertie, to enrich their Monkerie: they wander

Esay.58.5.

Esay.59.5.

like

pilgrimes, to fill their baight baggs with lumpes of bread and roast meat: they visit the sicke, to cause them to put on S. Francis cope, and goe to tende those which are ready to leaue this life, to helpe them make their willes: they weare a heary garment & a gray coate, to shew that they are like to wilde beasts and wolues in doing their penance: they weare a fooles hood, to declare that the world is replenished with mates: to be short, we may perceiue by their noses that they loue mortification, as a dog doth a cudgell.

But what shall I say concerning the holy Prelates and Bishops, who in all their clothing and vttermost habits do shew their inward penance and mortification? Doe they not weare a Miter on their head with two hornes, to signifie that they doe know (by heart) both the testaments a like? and are alwayes prest to butte with their hornes against all heretiques? As also to shew that they haue been crowned with thornes, aswell as our Lord was? And sometime they weare the snow white, to declare their vndefiled pureneſſe. Do they not weare

Penance of the Bishops.

a paire of gloues, that their left hand knoweth not what the right hand doth? Golde ring. And, their gold ring, what doth it els signifie, but that they be vpright and without dissimulatiõ? Their staffe, that they are strong against heretikes? And their handkercher (wch is alwaies at hand) that they be euer ready to abandon all earthly filthines, & wholy do rubbe of their fleshly affections? After this, all Priests in general, haue they not a shauen crowne on their heads, to shew that like as a round crowne hath no corners, so haue they not any filthines, which they can spare, or be without. But if I should rehearse all these matters pece by pece, it would verely seeme to be a Babylon, which is, A foule confusion, or maruellous medly. Therfore, it is sufficient to gather hereby, what great mortification doth lurke and lye hidden it the skinnes of these holy subiectes of the Romish church, which by their outward apparell and seeming, do shew such exceeding great holinesse. I referre now all men to consider what is to be thought of their inward parts, which are so holy, as though they were possest with

with seuen spirits. To y̌ contrary wher-
in these new preachers haue neither
mitre nor staffe, miter nor ring, neither
yet any shauen crownes or other, wher-
by they may declare their mortification:
yea, they goe araied like other plaine
people, and say, that Penance and mortifi- Ioel 2.13.
cation doth not consist in such and such like Isai.4.1.2.4.
outward ceremonies but in the conuersion of
the mind and soule to Godwards, and in an
inward feeling of miseries, a true feeling of
Gods wrath against sinne, & in a firme faith
and truste stay vpon Gods goodnes and 1 Tim.6.8
mercy through the merites of Iesus Christ.
Moreouer, That bodily exercise is litle vail-
able, but Godlinesse in all things is profita-
ble and helpefull. Wherein they suffici-
ently shew, that they know little con-
cerning the mortification which the ho-
ly church doth teach, and they contemne
our holy confession, contritiō, absolution
and satisfaction and other such like
things. Behold, for this cause is it, that
Walter Gentianus hath so cunningly
concluded in this Article, That they hate
and wholly condemne fasting, praying, absti-
nence, and mortification of the flesh,

The iij. Chapter.

*Which doth shew, howe it is to be considered, that we cannot make satisfaction for the least offence: and howe is concluded, that the penance of Heretikes is not acceptable with God.*

BVt forsomuch as they doe here acknowledge, that we can neuer make satisfaction for the least offence of the world, that might seeme to be a great heresie: for if it were so, the Heretikes should haue great reason to say, that our satisfaction were vaine and friuolous. And therefore they would say, as hath beene shewed before, That we ought to lay aside and treade vnder foote all hope of satisfaction, and wholy to cleaue and trust to the meere goodnes and vndeserued mercie of God which in respect of our parts, is without desert bestowed vpon vs, but in respect of Gods righteousnesse, is giuen vs for an exceeding deere price, to witte, the blood of Christ Iesus the vnspotted lambe, which (as Esai saith) hath borne our infirmities, and was laden with our punishments: which was wounded for our sinnes, and for our sakes did suffer death: and vpon him is laide the

In the 7. chap. of the 2. part.

Rom. 2. 21. 24. 25. 4. 6. 16. 5. Galat. 2. 16. 3. 13. Ephe. 2. 2. Tim. 1. 9. 1. Pet. 1. 19. Esay. 53. 5.

the punishment, whereby we are at peace with God, & our sins forgiuen vs. Hereof Paul concludes with Peter, That we haue (through Christ) all satisfaction and that he is wholy our saluation, iustification, and deliuerance. And with Peter, That by none other in the world, saluation is to be gotten for so much as there is not any other name giuen to mankinde whereby they may be saued: in so much that all our boastes, whether it be of good workes, merites, or satisfaction, is wholy excluded and brought to nothing, in so much as before God it doth not preuaile, and that no flesh can be iustified in his presence by the workes of the Law and that all our righteousnesse is naught else but a stayned cloth.

Colo. 2. 3. 4. 5. 1 Cor. 1. 30.

Act. 4. 12.

Rom. 3. 27. 1 Cor. 1. 29.

Psal. 143. 2. Iob. 9. 3. Rom. in the 3. and 4. chap. and Gal. in the 2 throughout. Esay 64. 6.

But all this is heresie, as it hath been sufficiently shewed before, and they which learne such, are hanged and burned like heretikes. Fourth (as hath bin said) what should become of satisfaction and meritorious deedes, which (according to the doctrine of the holy church) doe amende faults escaped, and by good foresight defend & set vs free from those to come? What should become of all our good workes, whereby we can deserue three sundry things, namely Eternall life

In the 2. part in the chap. of Satisfaction.

These are the proper words of *Antonius* vpon the Sent. par. 3. tit. 14. cap 20.

These are the words of Bernardine Rosse sermone 2.

like, increase and augmentation of vice and forgetfulnesse of sinnes? What should become of the merits of Saints, through the which the holy church doth pray vnto God, that hee will pardon all their offences, through y Saints, whose Reliques and bones do lie vnder the Altar where the Masse is sayd. In which, so often the holy pray through y merits of Asses, Horses, and Dogges, whose bones for the most part remaines vnder reliques on their Altars. What moreouer should become of our exceeding good workes, which are called Opera supererogationis, wherwith we do not only make satisfaction for our selues, but also for others, especially for the soules in purgatory? Yea, what should become of Purgatory it selfe if there were no satisfaction? What would become of Pardons & Bulles, which are allowed and sent from the Pope? Verily they would serue for no purpose better then to be brought to the house of Dace, to be sealed with Portingale wax, if so be it were true, which M. Gentianus doth here set downe, as y we are vnable to make recompence for the least offence. It were

This is a prayer which the Priests say in their Masse presently after Confiteor, and herewith doth agree. Pet. Lom. in the 4. booke of Sent. dist. 45 Also Bonauen. in the 2. article, and all other catholike writers.

were indeed a lamentable case: ther ye se we must vnderstand him heere aright. For his meaning was to speak thus obscurely, because he would tol and intise heretikes in the field. For otherwise this is not his meaning, but doth simply vnderstād, that we cannot satisfie, *Nisi concurrente gratia*, that is to say, Except mercie doth assist and help our merites (as is said before) sometimes through the pikes. For we haue apparently concluded, ỹ we must make a bargaine betwixt God & vs. He doth giue vs his mercie in our Baptisme: but after that we must shift for our selues, & by our good deedes bind God vnto vs, so that of dutie he must receiue vs into heauen: especially if we be assisted wᵗ the means & by the helpes of holy church: namely by the vertue of the Masse holy water, Tapers, &c. and with the Popes Bulles for therby wil our infirmities amende, like corne shaken with a shewer of haile, or like fish left on the Sands, and as sower Ale in Somer. And if so be that (besides this) we well submit our selues, & take vnto vs the habit of a Monke or Fryer, & so frame our selues after ỹ ful shapen order

of

of S. Francis and S. Dominickes rule, and so compasse more then God hath commanded vs, then we expell all the rest of our friends in riches, and may bestow some of our ouerplus vpon them, which we like best. Like as our louing mother the holy church hath neatly concluded. Therfore is Master Gentainus to be vnderstood after this manner? Forsomuch as he doth very Doctorlike conclude, saying: We may not repose or trust here so much, to wit that Christ should haue made full satisfaction for vs. For albeit that S. Paul (in dyuerse where) doth teach otherwise, and (in any case will haue that we shall repose all our confidence (without any surmising or doubting) vpon the merits and satisfaction of Christ, yet this is not be vnderstood literally as the Heretikes doe take it, but spiritually, that is to say, after the glose & interpretation of the spirituall councel of Trent like as we haue sufficiently declared aboue. And therefore is that likewise true which Gentian doth gather hereof, to wit, That God doth not accept or allow the conuersion and repentance of Heritikes, for so much as it is not done as it ought to be. And it is not an easie matter (as he sayth) to make God

Of supererogatory workes read *Peter de Aſoto* in the booke called, *Aſſer. Catoo, fide*, where he speaketh of the law. And *Eck*, in his Pamph.

All Pauls epistles are full of these doctrines, and the places are noted before.

God a flaxen beard, for that can not be but our deere mother the holy church of Rome, which hath soure while to erre, and cannot erre. Therefore hath she (in token that she will make God a flaxen beard) a religious custome, to make her God with a gray beard like to flare: And in their procession, when they carry Corpus Domini about, they doe likewise make a God with a flaxen beard, and so beare him triumphantly about with a Taber and pipe, in manner as though they were going to the Theater or to the playing of a Fensers prize. And how be it that Gentian saith, God will not be derided or mocked, that is understood by the living God which is in heaven, and not by the same God which our deere mother doth keepe as prisoner in the tabernacle here, against her festivall solemnizations. For that is a pad out God, and is neuer angry, but alway well pleased & like, and at one stay: prouided alwayes, that he be safely kept and well guarded from mise, mothes and wormes, which are his deadly foes.

God with a Flaxen beard

Now

# Now followeth the exposition vpon the sixt and last part of Master Gentian Haruet his Epistle, treating of the ignorance and wicked life of the Huguenote Preachers, and of the holinesse of the Pope & other Prelates.

## The first Chapter.

*Declaring the loathing of Gentian Haruet, and what we must do when a Priest doth loath so much, that he doth cast the Sacrament out of his stomacke, after he hath said Masse.*

IN the first and last part saith M. Gentian, that hee doth marueilously loth, when he considereth the qualitie, that is, the estate and life of the new Huguenote Preachers. But it were not good that hee should consider that so much, after he hath sung Masse: for otherwise hee might make a man stur, and

else could the loving God of his deuils his stomack. Where not that is godly inuenting. It is neue indeed, for the Romish Church is worthied in this respect, that who so doth eate the Calfe, shall agayne loose by the same without fault. Yet hereby might grow a grieuous matter to the Calfe might cause him to loue the more then he did before. Insomuch as the good God would lodge no longer in his stomacke, and then should we be driuen to serue him, and to keepe the holy ashes in a Relique ouer some altar. This were (in very deede) most blasphemious and wicked of all, for our deere mother the holy Church, that she should handle the matter with her blessed god, as she doth with heretikes and Huguenotes.

True it is, that vpon a time, when the Doctours were assembled together at Paris, and with this matter being greatly incombered, there was one of the ancient which did esteeme and passe it very lightly, saying: Seing he did permit himselfe to be crucified of the Iewes, why should he not suffer himselfe to be burnt of vs? And thereupon was it concluded, that which (yet in these dayes) is to be seene in the

Cantils

This is in the Masse booke is thus iudged in the Councel of Orliance, in the 5. Chap.

smiles of his face, and the [illegible]
with the holy water, and the rest of the
gether be hurtfull, vnknowne vnder pro
thereof to be made holy. Also they
on the first day in September. And
all good, godly and diuine people
vpon their foreheads, and
Yet were it not meete in those
to follow that Councel in
fering the Heretikes, he would
ouercharge him, for the
that the Catholikes but also
his heart might fall into
cause him to leese his courage
then our gentlenesse requires
soe I would hope
friendly vnderstood, not
pecially after he hath
if in case his stomacke be so
but cannot abide any
ought to be as
in the Hugenot Preachers,
as they bring
stomacke.

## The second Chapter.

### *Of the great knowledge and holinesse of Priestes and Monkes.*

But

I pray you let us heare, whereat he doth so much lotty. He saith first, that they are the most ignorant and the most unlearned, which are to be found in the world: and after that, that they are likewise of a wicked life. But before he doth come so farre, hee doth above all protest, That there is in some Priestes and Monkes, & other religious persons, a certaine excessiue & beastly ignorance: yea, that some doe leade a very lewde life. Which matter he handles very subtilely and circumspectly, to the end we should the sooner induce him to desire a reformation, as doe also others do. Like as we may light vpon the matter hereof (according as himselfe doth confesse,) that he hath expounded the fourth Article of the Councel of Calcedonie, and permitted the same to be extant in print. Is not this a great matter, and an infallible token, that he desires the reformation of the mind? He hath assuredly deserued hereby a hat belike, or a Bishops miter. Yet do I not regard so much the first point, that there are such ignorant priests which cannot reade their Masse nor dirge bookes. And if they can doe that, what need they any

further? Therefore is Gentian to
to esteeme them vnlearned: hotwith
surmise he hath done thus, to shew
he hath learned Rhetorica, or The
eloquence & vtterance. For therby is
That if we seeke greatly to rebuke any
it cannot be done more aptly, then by
ting and amplifing his defalt, in comp
him to some one, who hath bin tainted
the like. For, as touching the Monke
is no maruell, though they are vnlea
ned, seeing their profession doth
the same; and the more ignorant
be, the welcomer and more acce
are they to their Couent. For
which are very well learned, haue
monly too much tongue, and ther
are often punished: and if then they
not amend, they are throwen into a
geon, or are closed somewhere bet
two walles in a seller, & there pe
them to liue so long as they can.
might haue beene seene 8 yeere ago
Antwerp, Gnaunt and other places
which haue remained there, some
or 7. yeeres, some 11. or 12. yeers.
fore it is no maruel, though Monke
vnlearned: insomuch as in the
tong

is vsed a common prouerb, *Asino-doctior*, that is to say, A great Asse or [illegible], & more vnlearned than a Monke. Yea they haue a speciall Latine tongue for their owne vse, which the learned sorte themselues cannot vnderstand, & is called Friers, latine, or Kitchin latin. But touching Priests, they néed no great learning for, if they can but only repeat the [illegible] secret words of the Masse without [illegible] Priscian or Despauter a bob on the face (that is to say, without intermingling of Friers Latin) than is the matter cocke sure: They are more learned then the Angells in heauen: for they can make God, which thing ỳ Angels cannot do. And besides, if that they can but how to vsew the smallest bit of Latine withall, then hath their bowe pigd, they may be bold to inuite their neighbours to the feast, and serue them welles with the great Laten ladle: for then they may not only be Parish priests but also bishops, Prelats, Cardinals, yea Popes themselues. And what more can they craue? For touching their life, we must alwaies coniecture ỳ best, likeas is commanded in the De-

Friers latin.

*Priscian or Despanter* were men which wrote the latin Grammer, or the rules for the latine tongue. And therefore it is vsually said that those which speake false latin, doe strike *Pris.* and *Despan.* on the face.

This is openly commanded in the decrees cap. *In scriptis* dist. 96.

crees, and not to think that those [illegible] daily doe handle God, would commit any thing that is not to be allowed. Therefore if a priest doe kisse a maid, or feele her about the paps, we must suppose, that he is about to shriue her, or doth giue her absolution for her sinne. And if so be any man doe take them openly with the manner, hee must couer, or lap them about with his own cloake, lest he make them ashamed. For they are euen by nature very shamefast & change colour, like a pewter platter: otherwise may not any correct or punish them (as is shewed before) but the expressed words of the Sodomites would not be corrected of Lot: for although they were the veriest [illegible] smockes which might liue. For they are of that number which plead, *Nolite tangere*, Touch me not.

The iii. Chapter.

*Which treateth, whether the Popish spiritualty do likewise practise knauery? And here is repeated the high & noble [illegible] of the clergie, their forefathers & genie, brought into 32. degrees, & set out and beautified with his [illegible] creests, banners, and knighly atti-*

recording or calling to minde the Knauery of the Clergie.
same hereof, a deuout and well dis-
posed Catholike minde might suppose,
whether it were possible for ỹ most re-
uerend spirituall professors (whose daily
exercise is to make God, & who are crea-
ted and discended from the stocke of the
most holy Father the Pope of Rome)
might vse, or were able to exercise any
kinde of knauery or wicked deeds? God
forbode that any such matters should
come in our thoughts. For how were
that possible? Seeing they are all sprung
out of so noble a stocke, and descended
of so worthy, so righteous, and holy fore-
fathers (whose footsteps they follow so
diligently) that a mans heart must melt
away, to heare the same rehearsed. But
to this ende it may seeme no iest, I will
(as briefly as I may) define their noble
and worthie progeny, and set it forth to
euery mans sight, to the end these birds
may be knowne by their kinde, & these
apples by their vame. And for that each
thing may appeare substantiall, I will
(after the eagest & ancientest manner of
these noble dumbe canons of Collen and 32. degrees of the Clergie.
Lodick) bring their stock into 32. degrees

to wit, eight from the fathers father, eight from the fathers mother: [illegible] from the mothers fathers and [illegible] from the mothers mother. For who can deserybe these degrees in their pedegrees & deserued armes and banners, without doubt there is nothing to be gained, but that he may not onely be a dumbe Canon, but also freely possesse al the priuiledges of a Gentleman, and accompt himself to descend of the worthiest race. Like as each (who herein hath any knowledge) wil easily condiscend. Therefore, if case I can declare any such thing of the old discent of ỹ holy forefathers of ỹ spiritualty, thẽ is the case fire, & (saue their teeth) they must be famous. For the blod will not lye, and a Goose can lay no Owles eggs. It must be most true and certaine, or Musselles are no fish.

The first 8. quarters.

Concerning then the first 8. quarters they proceed only of noble, most famous & renowned heretikes, notorious blasphemers of God, & shameleſſe doctors which haue played mock holy day, with all religious and godly seruice. For in place of the first, they haue ỹ holy father and Pope Liberius, vpon whõ they build

Liberius.

their

their flocke: who, after he had first stedfastly professed the truth (and for the same had bin banished by the Emperor Valentius, did afterwards revoke, and, to please the Emperour, did turne his coate: and reputed himselfe amongst the Arians, (which denied the eterniall Deitie, godhead of Christ.) And being for the same banished, was through the intreatie of the Noble Romane women (which were also of the Arians disposition) recalled home againe from his banishment, and restored a new vnto his seate from whence he had beene driuen before: Inasmuch as there was great dissentiō and brabling betwixt him and Pope Felix, who had in his absence occupied his place: which Felix, Hierome, & Eutropius also doe witnesse to haue beene an heretike, and for that cause obtained the Seate of Rome, howbeit other Historiographers write the contrary. After that, they coumte their discent from Anastasius the second, who in the dayes of Anastasius the Emperour, about the yeare of our Lord 500. did likewise decline from the truth, and consented to the Nestorians, who denied the

Search for this Pope Liberius Athanasius in the Epistle to those which line in exile. Also the histories of Platina of *Iohn Maiero*, and the historie tripartite, and *Abbas Vispergensis*.

*Iohn de Mayr* in his booke of Councells.

Anastasius the second.

Vetreke perusse *Platina* and *Fasciculi temporum*, and the decrees cap. *Anast. dist.* 19. with the glosse upon the same. & *Nauc.*

humanity or manhood of Christ, he sought by all meanes possible, to call the heretike Acacius frō his banishment home againe, and vsed likewise his counsell and company with Photinus the heretike, insomuch that hee was hated of all true beleeuing Bishops: and at last (being stricken by the hand of God) did (in easing himselfe) voide all his intrailes, and departed this life as Arius did before him.

*Boniface* the 8.

Thirdly, they boast themselues vpon Boniface the eight, who reigned in the times of the Emperours Adolphus and Albertus: this prouerbe in those daies passing of him: *Intrauit vt vulpes, regnauit vt Leo, mortuus est vt Canis*: that is to say, He entred like a fox, raigned like a Lion, and dyed like a Dogge. For when Boniface the fift (a good simple companion) did possesse the Sea of Rome, and for his honestie (and specially for that he commanded the Cardinalls to ryde no more on horses nor mules, but vpon asses) was by them hated & had in contempt. This crafty fox did ordaine a man, to feine himselfe an Angel of God, who speaking through a gutter pype which was bored through a

Touching this trade *Cornelius Aabbatus, Iohn Materus, Volateranus* in his 22. booke *Platina, Chronicon Carionis, Balæus* & other Historiographers.

wall,

mall, did warne Celestine by night (as in a vision) to give up his charge, he being vnfit for the place, and therefore to resigne it vnto some other more able for that function. Inasmuch as this Boniface (by this subtill deuise) obtained the Popedome meeting with God and his owne profession. And immediately after this, fearing least Celestine might yet giue out himselfe for the right Pope, did throw him into prison, and caused him there (most miserably) to end his life. Further, he plaid many iniurious and vngodly parts more: for he dispossessed (by meere force) two Cardinals (being of the stock of the Columneses) not onely from their Cardinalships, but also from their owne proper inheritances, because they had reputed, that he was not the right & lawfull Pope. Also, he did banish and curse the Columnas, with all the Columneses. He refused to crowne the Emperour Albertus: and setting the crowne vpon his owne head, and girding the sword to his side, sayd, I am Emperour my selfe. Yet notwithstanding after that the king of France did in his owne person crowne him, to spite the Pope: which King of France (named Philip) he did likewise ex-

excommunicate, and adiudged him to be dispossessed & deposed from his dome (the same appertaining to the Emperour Albertus) because he denied the Pope for his Soueraigne. But before this, in token of his godlinesse, to the end each one might know, & be warned of his own Religion, It fortuned on a time in the Citie of Genes, that he hauing in handling the Archdeacons named Prochetpen, vpon the first day of Lent, commonly called Ashwednesday. And in place that he should print the figure of the crosse on his forehead with hallowed ashes, after the accustomed manner of the Romish church, & say, *Memẽto homo, quia cinis es, & in cinerem reuerteris*, that is to say, *Remember (O man) that thou art ashes, & to ashes thou shalt returne*: he tooke a handful of ashes, and threw them full in the good mans eyes, and said in a great rage. *Memento homo quia Gibellinus es, & cum Gibellinis in cinerem reuerteris*, That is to say, *Remember (O man) that thou art a Gibelline (for so were called Gibellings, which took part with the Emperour) and shalt be consumed with the Gibellines to dust*. And therewithal did he bereaue him of his bene-

Stella Nauil. and Chron. Carion.

fice,

But what shall I say further? It is manifestly appeare, that hee hath merued a good place amongst the first writers, seeing hee was (at a generall Councel holden in Paris) accused and found guiltie of three speciall faultes, namely of Murther, Heresie, & Sinagogue hiberte: and for those causes displaced of his Popedome: and shortly after was take as prisoner in the towne of Anagnia, where he was resident, and from thence conueyed to Rome in a prison called, castro de Saint Angel, where (through hery spite and malice) hee became raging madde, in so much as he did gnaw and deuour his owne lips, and so most miserable (like to a Dogge) ended his life: howbeit it seemed that the Diuels did marueilously mourne for him: for the same whole day was heard in the prison, where he died great & horrible thunderclaps & terrible stur, that it seemed all the belles, pulles, & Pulks in hel did sing his Requiē so he had been vnspeakable holy, forsomuch as he was the first which did set forth & shop Indulgencies & pardons. & first brought to light the yeere of Iubile.

Seeke for this Councel and of his death the Chronicle of France called, *Los Annales de France*.

There-

*Agrippa de vanitate scientiarum.*

Wherefore it is moſt meet, that he ſtand with this third place of theſe eight ſide quarters.

The fourth place we may (of right) attribute to Iohn the 22. for although he was a manifeſt and prodigious heretike defending not only by words, but alſo openly, that the ſoules ſhould periſh with the bodies, till the laſt day of the reſurrection. And verily at his time the holy ſpirit of the Cardinals was ſo zealouſly inflamed, that two of the moſt principall were burned: yea, the whole was inflamed, with a burning zeale towardes our deare mother the church: and therefore did condemne the Emperour Lodowick of Bayren for an heretike, becauſe he would not take the Emperiall crowne at the hands of the holy pope of Rome: yet was he himſelfe afterwards in a generall counſell made an heretike, and by Nicholas the 5. (who poſſeſſed his place) was in effigie, burnt like an heretike. And further, after his death, were his opinions by his ſucceſſour Benedict the 12. condemned for hereſies. Yea was alſo decreed by the generall of the Cordeliers mo

*Reade of this Pope in Marc hiſtoriarum, ſupplementum Chronicorum. Chron. Carionis and the extrauag. of Iohn the 22. begin thus. Cum inter nonnullos. Ex de verborum ſignificatio.*

mell Michael of Saxonia, complaines vpon him accused of another heresie, to wit, that hee would by force maintaine, against all sufficient and true proofes of the Scriptures, that Christ and his Apostles had in this world borne temporall rule; yet notwithstanding, howsoever hee pleded the matter, he raigned and remained Pope. For hee make two Popes, namely, Thomas of Estoid, and Thomas of Aquine: and ordained, that at night should be sung Ave Maria: therefore is he also worthily numbred among the noble ringleaders of the spirituality in this first quarter.

*Supplementum Chron. Chron. Eusebii Polidor. Virgil in the booke de inuen. rerum.*

For the first in this quarter, we may place Gregory the 11. who raigned about the yeare 1272. Seeing her lying at the point of death, did make a most true confession, declaring himselfe thereby, not much better then an heretike: for after he (like an honest man) had of meere malice banished and cursed all the Florentines, and with a mightie armie, had fought their confusion: and had raised the tenth penne throughout all Germany, whereby he had caused a great schisme to grow among the people: At last (death ap-

*Greg. the 11.*

*Nauclerus.*

*The tenth penny in Germany.*

approching, he sent for his Cardinalles, and other Prelates, to come to him, and holding the Sacrament in his hand, conjured euery one which were there present, that they should beware from doing those, or other such like things as he had done: for so much as he (in place of Gods word, and following of good counsell) had inclined to those, which sought to preferre their owne false imaginations and feigned dreames: & thereby had brought the Church to a perfect likelyhood of confusion and ruine: by great debate and Schisme: like, as it did sufficiently appeare after his death. For immediatly did arise the horrible schisme, which the Historiographers doe tearme, The twentie and two Schisme, which continued about fortie yeeres.

After this followeth in the first place of the first quarter, worthy and an ancient bearer vp of all vngodly Heretikes and Epicures, called Iohn the 24. who at the first brought to passe, that Alexander the fift and Pope next before him, by an approued and faithfull seruice of his Physition (named Daniel de Sancta Sophia)

Iohn the 24.

Sophia) was, with a Romish figge put ouer the peatch, to make place for this honest man. After that, hauing assembled and gathered together the Cardinals at Rulin, (by force of armes) compelled thereunto, to the ende they should chuse a Pope according to his liking: when they had nominated three or fiue which did not please his minde, at last hee demanded for himselfe Saint Peters cloake and habit, frankly to bestow it where it pleased him best. But he put it on himselfe, and said, Ego met ipse nunc Papa sum, that is to say, I am now Pope my selfe. Was not this an excellent, orderly, and lawfull election of the holy Ghost.

*Baptista Panath. in the 56. sermon.*

*Peruse the Councell of Constance in the 2. booke of Councels.*

*Stella.*

After this, He was conuicted and prooued in the councell of Constance, an apparant heretike, vngodly knaue, an oppressour of the poore, a persecutour of the righteous a slay to the wicked, a piller to barterers of benefices, a glasse of dishonestie, a vessel full of all vice: yea a Diuel incarnat, and therefore deposed from his holy apostolical Romish Seat hauing conuict with witnesses, that hee had not onely vnlawefully kept company with his brothers sister, many Holy

These are in a maner the proper words of the Councel of Constance like as it is set downe in the 2. booke of Councel in the 1050. leafe. And are touched by all Historiographs.

Nonues

Nunnes, young maydes, and married wiues, but also like a Captaine and worthie Champion of all Heretikes, did make sale of all manner of Prebendes, Benefices, Churches, and Bishoprickes for his most profit, & bestowed them on young babes, and misse-begotten bastards. Yea moreouer, he did himselfe oftentimes sell one Benefice to sundry persons at one time, and made a mocke at all Religions, for that he did not only condemne Masses, Euensong, the Seuen tydes, the fasting dayes, and abstinence; but had likewise sold Saint Iohns head (which by the Siluesters Cloyster) to the Florentines for fiftie thousand Ducates, if so bee he had not beene hindred from the same by the Citizens of Rome. And he sayd openly in the presence of many Prelates and other honest and credible hearers: That after this life, no other was to be looked for: yea hee remained vnmooueable in the same: that the soule together with the body did quite die, and that there is no resurrection at all.

Aha Sirs, is not this good stuffe? And yet notwithstanding, this holy Father being accused of more than fourty and fiftie such like articles, which were orderly read to his face, he answered to

euery

sayd of them sighing very heauily: Alas, I haue committed yet a more haynous offence than this is: namely, for that I haue descended and come downe from the mountaines of Italy, and haue submitted my selfe in Germany vnder the subiection of this councel. Now marke well, if our holy Fathers and Popes, by this example, are not wel instructed, to suffer no councel to be holden out of Italie, in a countrie where they haue neither power nor iurisdiction. In conclusion, this holy father was deposed from his Popedome, notwithstanding he was himselfe exceeding holy, considering he hath canonized Saints, and had entred S. Brigit in the register of Saints. And he was the same which song the high Masse on Christmasse day in the councel of Constance, where the Emperor Sigismund (in manner of his Deacon) did sing the Gospel. Therefore it is great reason, that this place be bequeathed vnto him.

And further, seeing Leo the 7. did freshly follow him in his holy Romish, beleefe he shall also furnish the place following with his armes in this quarter. For besides his great gluttonie and incon- Leo the 7.

tinencie, for the which he is set forth by a horrel in Hiſtories: alſo beſides that he depoſed the Duke of Vrbin from his Dukedome, and ioyned the ſame to the Sea of Rome: that he likewiſe did bereaue the Duke of Ferrara of two townes, Mantua and Regium Lepidi: and beſides the bloodie warres which he kindled and mainteined betwixt the Emperour Charles 5 and Francis King of France: yet hath hee, to an euerlaſting memorie, left this brag of himſelfe, namely, That he eſteemed no more of the life to come, then the foreſaid Iohn: and whatſoeuer is written of Chriſt in the Goſpel, he accounted for ieſtes and fables. In conſideration whereof, when Peter Bembus, a learned man, which afterward likewiſe became a Cardinall, did alleadge vnto him a certaine and true place and reaſon out of the Goſpel, he anſwered laughing: I pray you, what come you now forth with your fables of Chriſt? Inſomuch as he indeed hath earned an honeſt roome amongſt this ſacred company.

This is rehearſed in the booke which the Nobles of Germanie ſet out for to be freed from the Councel of Trent. Alſo in *Baleus* and other Hiſtoriographers.

Clements the 7 Reaſe the Palquailles of the

At laſt we will conclude theſe eight firſt quarters with Clement the 7. who hath

hath also bin a holy father of the Spiritualtie, most famous and renowned, by reason of his divelishnesse, poysoning, treason, and coniuring. For he dispatcht many Cardinals with the Italiantrick, to the end hee might polleſſe their goods and so gather money, wherewithall hee might buie the Popelyseate, which was resigned vnto him for thirty thousand Ducates. Yet especially it is reported of him, that he (lying on his death bed) said, That now at last, hee should be resolued of that great doubt, whether soules were mortall, or not. So as it may easily bee coniectured hereby, what opinion he helde touching Christian belefe, the whole Scripture, and of his owne Religion, which he manifested directly yet another way. For beeing destitute of money, he set certaine Apostles of golde to pawne, to get some money by that meanes, and after that did raise an Impost vpon the expedition of Buls, which hee named, *Proredemptione Apostolorum*, that it to say, For the redeeming of the Apostles. In respect where of, wee may worthily place him, to

Popes, also the Epitaphes of Clement & the booke called Resistance of the works of Christ and the Pope, extant in French.

stop vp the neathermost hole in the bottome of these eight first noble quarters, seruing properly for Heretikes and publike blasphemers of GOD: which for armes beare in their shields Foxes, Wilde Swyne, Dragons, Sea horses, called in Latine, Hippopotami, Adders, Basiliskes, Snakes, and Spyders: and in their banners the Cities whence they are descended, namely, Rome, Samaria, Dan and Bethel. And for their squiers, Epicurus, Lucian, Arius, Sabellius, Iulian the conductours of reprobates, and other such like.

Armes of the first quarter of holy Popes.

The second eight quarters of this noble and renowmed storke of Spiritualitie, depend most vpon vnchastitie, whoorehunters, breakers of Wedlocke, or adulterers, & Sodomiticall knaues.

The second eight quarters.

Of which, Pope Ioan the ninth, or Iuth is the right mother & most auncient bearer. For, as a litter of piggs are farrowed of a fruitfull Sowe, were Priests & Monkes & Fryers abundantly sprong from her. And in very deed, shee was inflamed with such a zealous loue towards this holy generation, that she suffred her selfe to be gotten with childe by one of the Cardinals, & was delivered of a child

Pope Iuth.

Platina Chronicon Charionis and other historiographers.

in the midst of the streete, at the midway betwixt the Colosseum & S. Clements chappel, euen as she was deuoutly and stately treading in procession: By the same token, that yet at this day there doth remaine an image of stone hewen out of the earth, and that the Popes in their Processions doe neuer passe that way: fearing lest the like might happen to them also. Neuer theless, for the auoiding of such a chance, the holy Romish Church did ordaine two chaires to be heawen of Porphyre stone, where they vsed to feele from vnder, whether the new chosen Pope was furnished of all his ware. Howbeit that custome is now left, for that they make the matter manifest by acte, & by the number of their bastardes which before hand they doe get.

Afterward, they are descended of Lando, who begot Iohn the eleuenth in a aultery, and further passed the most part of his life with whores: wherefore he is to occupie the second degrée of these quarters. *Lando.* *Petrus Vermonst.*

And his sonne Iohn the eleuenth may follow his Father in the thirde degrée of this quarter: who, by ỹ shameless whore Theodora, Regent and Gouernesse *Iohn the 11.*

This doth Lu-itprandus of Pauie in a manner write frō word to word in his 2. booke the 12. and 13. chap.

uerneſſe of the Citie of Rome, was firſt forced to vſe fornication with her, & after that, when he had ſhewed himſelfe willing in the ſame, was firſt created Biſhop of Bullen, after, of Rauenna, and laſtly, made Pope of Rome. Which fell out a ſower ſawce vnto him: for Marozia daughter to the foreſaid Theodora, being alſo a ſubtil ſtrumpet, brought to paſſe by the helpe of her husband Guido Gouernour of Thuſcane, that ſome of his ſouldiers did apprehend him at S. Iohns in the Pallace of Laterane, in the yeere 928. and there with a cuſhen thwarting his mouth, did pittifully ſmother him.

And this happened, to the end that this Marozia might further her ſonne Iohn the 12. (whom Pope Sergio the 3. had begotten on her in adultery) to the holy Seat of Rome: Howbeit, that ioy did not continue, forſomuch as he (that ſame yeere) was by a great commotion of the citizens of Rome, depoſed, & Leo the 6. ſet in his place. But this Leo was within ſeuen monethes after, in ỹ yeere 930. poyſoned by Marozia: and further (as men ſuppoſe) Stephanus the 6. who did ſucceed him, was ſerued with the

like

like sauce, and sent to the kingdome of Poles: Inſomuch as the foresaid Iohn her ſonne did (at laſt) atchieue the Holy ſeat againe. Now, this ſaid Marozia had a ſonne named Albericus, who perceiuing that he was mightie and feared in the Citie of Rome, did compell the nobilitie and Magiſtrates of the ſame by othe, that they, (after the deceaſe of pope Agapetus who then reigned) ſhould elect and make his ſonne Octauian Pope as indeede they did, and hee was called Iohn 13. who (forſomuch as he was deſcended of whores and knaues) ſhewed himſelfe no changeling, but declared of what ſtocke hee came. For hee was ſo exceedingly giuen to vnchaſtitie, and filthy lyuing, that hee maintained an open ſtewes: and being for the ſame blamed by the Cardinals, from the one he cut off his noſe, from the other his hand, and from the third his legges and priuy members. So that of duetie hee is to bee placed in the fourth quarter amongſt y noble forefathers of the Spiritualitie. This is the very ſame, who did vow homage to the Emperour Otto, according to the othe which is regiſtred in Iohn the 13.

the Decrées. And he likewise crowned the said Emperour. But when Otto had turned his backe, hée toke part against him with his foe, the sonne of Albertus Berengarius. The which when the Emperour vnderstood, hé returned againe towards Rome: And then my Lord the Pope betoke himselfe to his héeles, flying into the wilde woods, and would not by any meanes come in presence of the Emperour, notwithstanding the promises and assurances which were made vnto him. Wherefore the Emperour caused a Counsel to be gathered, wherein the Pope was complained vpon, and accused with these faultes following, to witte: That hee did not reade his drudgerie, that in saying Masse, he did not receiue the Sacrament of the Altar, that hee had made a Deane in a stable, that he had committed whoredome with two sisters, that hee had made Bishoppes of children, that hee had defiled many young virgins and widdowes, that of S. Iohns Pallace at Laterane, he had made an open stewes: that he had lyen by and had at will, his Fathers concubyne, named Stephana, also a widdow named Rauera, and

This whole history with articles heere set downe are reheased by the Historiographers. *Luitprandus* almost throughout his booke.

yet

yet an other called Anna, with a Neece of hers Besides, that he had bin the occasion of fiers, which sundry times had hapned, that he had broken vp windowes and gates in the night time, that he had offered vp wine to the Deuill, and in gaming with dice, had inuocated and besought aide of the Diuel, w^th many such Popely parts, which were to tedious to repeate. For which causes he was in that councel deposed by ỹ Emperour (with consent of the Prelates:) and in his steede was placed Leo the 8. Yet notwithstanding, after the Emperours departure, the whores of Rome (whom he had his friends) wrought so much with the Nobilitie of Rome, and played their parts so gallantly with great summes of money, and by promising the substance & coyne of the church that he was yet once againe called to the Seate, & the aforesaid Leo put off. But this some ripe fruit was so rotten: for he was shortly after, by a man that dwelt without Rome, in the night time thrust through with a dagger, being taken asleepe in bed with his wife.

This is repeated by Iob. Maurus Nauclerus, Chro. Sig. S. Robert. Barns.

And this was he, who first taught his successours to christen belles, & caused the

the great bel of S. Iohns at Lateran, to be called by his owne name. After whom we may place Paul the second in the 4. degree of this quarter, who first boasted to haue all Gods and mans lawes shut vp in his breast. So as it was no maruel, that he did so carefully pamper the same with iolly good cheere, and for the most part, past and spent his time with viewing of old gold, and antique coynes. And further, to studie by al the meanes he could deuise, to make and set out him selfe proper & neate, with all maner of pearles and precious stones: wherein he past all his predecessours. Yea, when he should shew himselfe, he did paint and colour his face with a certaine kind of vernish, and other like trumpery, like to his countrey women the Curtizans, and Strumpets of Venice, amongst whom he had a long time gone to schole. He was the first likewise, which ordained, That the Cardinalles should haue their close stoles, and pispotes couered ouer with Crimson velvet (which they (euen at this day) doe yet most duely obserue as do sufficiently appeare at the Councell of Trent, whither they caused such

Paul the 2 in this degree.

godly

godly stuffe to be conueighed on their Mules amongst other of their most costly and precious iewels.

At last (notwithstanding that he was reported to be most cunning & famous in the art of witchcraft and coniuring) he could not auoide nor saue himselfe, but the deuil his good master brake his necke, whilest he was practising his intolerable Sodomitical filthines, wherein he often (after the Venetian manner) did accustome himselfe. In consideration whereof, he must of right be reckoned in the Register of this gentle generation.

After whom (not onely in the Popedome but also in good life) did follow Sixtus the fourth, who was not himselfe alone addicted to this lothsome Sodomiticall sinne, and to all manner of fleshly desire besides, (whereon he consumed within the space of two yeeres, ỳ summe of three hundred thousand Ducates) but further gaue licence to all the generation and kindred of the Cardinall of Saint Lucie (who was his huntsman) ỳ they might vse this Sodomiticall filthinesse in the three whottest Monethes of the yeere, Sixtus the 4.

Ioann. et Rauisius Textor, in his booke called Officina.

yéere, namely, June, July, and August. And this the holy man, who hath ordeined so many festiual dayes, as S. Frances &c. and of the Presentation of our Lady. And further hath made the deuout prayer, which beginneth, *Aue sanctissima Maria mater Dei, Regina cœli, &c.* giuing a thousand yéeres remission out of Purgatorie, to whom soeuer doth say the same before her image. Yea he hath also made a Saint of S. Bonauentra: wherfore it is good reason, that he should likewise furnish a place amongst the company of our Saints.

Innocent the 8 Immediatly after this, followed Innocent the 8. who had but eight bastard sonnes, and as many daughters: which he fostered and brought vp all very highly, according to his of-spring. Yet for so much as he was of no great descent and that it is but of small estimation with Popes, to haue bastards, we will let him slip for such as he is.

Iulius the 3. And place Iulius the 3 in the seuenth degrée of this quarter, who did not only abuse himselfe with strumpets, but also kept manifestly a young knaue called Innocent, to his filthy, vnnaturall & vn-

The memory of these two Popes is yet so fresh, that the

chaste

that Sodomitic all dse: yea and did often boast himselfe thereof: and when he was chosen Pope, he did giue vnto the said boy, as a reward for his beastlinesse his Cardinalles hat, with his surname and armes: So that afterwards he was alwayes named by the Popes syname, and yet so called, namely Cardinalin de monte, that is to say, The little Cardinal of Monte.

pranckes which he here rehearsed, are known to each.

Lastly we will place Pope Pius the 4. (now last ouerpassed) in the viii. degree of this quarter: of whom our Priests, Bishops, & Prelates are for ỹ most part sprong vp and proceeded. This good holy father, when he iourned through Vullin towards Rome, at what time the Seate was voide, he fained himselfe very weake & sickly, hoping therby to win the Cardinalles vnto him, and that they would chose him, vpon hope hee would not tary long by it. And when this fetch would not serue his turne, he sought another way: for being in the Conclaui, which is, the closet of Cardinalles, hee did gloose with the Cardinall of Trent, as though he would permit in religion many things to the Germans, as namely,

Pius the 4.

The

The whole exercise of the Sacrament, & the libertie of wedlocke for Priests. But when he perceiued that the Cardinalles were greatly offended hereat, and that al this did not further, but rather hinder his intent, he proceeded further, & did by gifts & faire promises, buy their voices: And at the same time got for a Prouerbe of the Pasquil: *Impius es tu, Pater tuus latro est, Mater tua meretrix, quomodo huc intrâsti?* that is to say, Thou art an Infidell, thy father is a murtherer, and thy mother a whore, how camest thou hither?

For which occasion, to fetch out this shamefull staine of infidelt, he would be called Pius, that is to say, Godly. But to fall to our purpose, he loued not onely the strumpets and curtezans of Rome excedingly, but also the maried wiues. Insomuch as in the later dayes and vttermost time of his age, besides an open and manifest Curtezan or whore, he kept and maintained also, the wife of a certain gentleman of Rome, named Papyrio Capizucchi, & most commonly did eate Oysters & Snayles, & did drinke vnto them a very strong wine called Mangeguerra to reuiue and prouoke his

fleshly lust.

And when all would not helpe, insomuch as his Curtezan did openly deride him as an impotent Sewter, and that her esteemed more of the forsaid little Cardinal de Monte, he caused her to be throwne in a stinking dungeon: yet afterwards, of mere pitie and loue did set her free againe, and hauing tired him selfe on her, in his vnnaturall lust, & further being desirous to solace himselfe in bed with the forsaid Gentlewoman, did one night eate so many Snailes, and drinke so much of the forsaid wine called Mangeguerra, thereby hauing recouered a fresh youth, that he got to bed with her: from whence he neuer rose, but was borne with his heeles forwards vnder the greene couerings. Whereupon an Epitaph was grauen on his graue, as followeth.

*Le Donne, Lumagi, & Mangaiguerra.*
*M'hanno leuato dalla Sedia, & posto in terra.*

That is to say:

Women, Snailes, and Mangaiguerra braue,
From stately seat, haue brought me in graue.

Yée

He shall then (as of duty to him appertaining) shut vp the second eight degrée, forsomuch as hee had aduentured his life in the danger of whorish & most filthy incontinencie & thereby hath purchased an euerlasting name, amongst the noble predecessours of the Clergie: who (most triumphantly) beare in their armes, Buckes, Bulles, Beares, Leopardes, Harpies, Sowes, Mares, & false Bitches: And in their banners, the Cities of Rome, of Sodom and Gomorra: of whence their noble race is procéeded: & for their Squires they haue, Ammon, Absolon, Sardanapalus, and Heliogabalus.

Armes of the second quarter of holy Popes.

The third eight degrees.

Now followeth the 3. eight degrées, from whence the sacred stock of the spirituality is sprong vp: and these proceed most of grédie couetous persons, & rauening bloodhoundes, which haue purchased the Seate with money & bribes: and further haue stirred vp great commotions and troubles, and shed much blood. Therefore they weare in their armes Lions, Wolues, Crocodiles, Tigers, Eagles, Griffons, Hawkes, and Rauens. And haue for their Squiers Cain, Nimrod, Esau, Nero, and other such like. Mary in

their

their banners, they beare the Cities of Rome and Edom.

The first of these Noble personages, was the Pope Formosus, (who reigned about the yeere 893.) together with his complices, who have brought such dissensions and discordes in Christendom that in many yeeres after could not be appeased. For the enuie which the one bare to the other, was so monstrous and unnaturall, that Stephanus the 6. caused the dead body of Formosus to be taken out of his graue, and congregating a counsell for the same, did first command him to be clothed with a Popely habit, and after stripte him of that, clothing him with lay apparrel and after cutting two of his fingers frō his right hand, caused them to be throwne into the riuer of Tiber, & then buried him as one of the vulgar and vnlearned sort: & caused all his ordinances to be voide and of no effect. To the contrary whereof Romanus the successor of Stephanus, did establish & allow againe all his actes and ordinances and made those which Stephanus had enacted to be frustrate and of no force.

Stephanus the first.

Romanus.

Whom also in this case Pope Theo-

*Marc historia. & Naucleru.*

dore the second did follow, e[illegible] al those which Formosius had o[illegible] bear or charge. The same also did [illegible] not without great stirre and com[illegible] on) Iohn the tenth who did suct[illegible] and did not onely disanull all the [illegible] and statutes of Stephanus, but [illegible] caused them in a common and [illegible]

*Marc historiar. Robert. Barnes. Chron. Sigism.*

Councel to be burnt. After whom [illegible] presently followd Benedict the 4. [illegible] ter Benedict, Leo the 5. After the [illegible]

*Christopher.*

Leo followed Pope Christopher, [illegible] we may of right place in the secon[illegible] grē of this third quarter, for [illegible] he did imprison those, which had re[illegible] any preferment of the foresaid [illegible] the 4. & obtained the seate perso[illegible] pōre Leo through sorrow dyed. [illegible] great ingratefulnes of ꝑ foresaid [illegible] stopher was worthily repaid: [illegible]

*Sergius 3.*

gius the 3. a notorious whoremonger [illegible] was signified before) did apprehend [illegible] there also, & first kept him in a [illegible]

*In the 3. degree of the second quarter Sep. Chron.*

after ward in a common gaole, [illegible] pittifully he ended his miserable [illegible] And this is the same Sergius, who [illegible] once againe commanded the fore[illegible] body of Pope Formosus to [illegible]

out of his grave, and most inhumanely to be beheaded, and his other dead fingers to be cut off, and so did throw the body into the River of Tyber: yet not withstanding was it (in the time of Anastasius the third) fished out of the river and being in S. Peters Church, honestly buried, was by the Images & rodden Idols (through a speciall miracle nodded unto, and bid welcome: if their eyes doe not lie. But that is a small matter. Once we will make this a woman of this quarter master in this third degree, considering that of so worthy a Pope, all other Popes, and the whole clergie are growen like maggots of a rotten Cheese.

Pope Formosus beheaded.

For the fourth in this quarter we may place Pope Boniface the 7. who having atchieved his seate by unlawfull means, began to perceive that hee was not well thought of, nor allured at Rome. And therefore, he got him packing to Constantinople: but forgot not prinily to steale and take with him, all the costly iewels and treasures of the Churches. Wherewithin eight monethes after hee was crowned) he had made a great Walle of

Boniface the 7

This history is rehearsed by *Nauclerus. Zonar. Barn. & Corn. Abbas.*

monie, whereuppon hall he was brought to
lis, and blinded the eyes of all the
manes, in such sort, as they perceiuing
moye his wickednes and naughtie
lings, did receiue him againe, and
mitted themselues with the shine
brightnesse of the Golde to be
so as he found meanes to apprehend
prisoner Pope Iohn the 15. who
placed in his roome, and hauing put
both his eyes, did famish him (in
to death, and so got the gouernment
to him againe. Howbeit he inioyed
long, for being shortly after ouertaken
a suddain death, was by the common
trailed alongst the streets, being thrust
with speares and bodkins, and at last
like vnto a lay and common man.

Pope Iohn his eyes put out.

Boniface the viii. his death.

Here may now follow Benedict
eight, who may set out this quarter
his armes: of whom the Historie
gree in one, that after his death he
red to a Bishop in a fearefull shape,
ting vpon a blacke horse: and when
Bishop had demanded of him: Art
thou Pope Benedict, who is departed
world? He answered: I am verily
subtile and miserable Benedict. But how

Benedict the 8. vpon a black horse.

Fascic. temporum, and other Historiographers.

stand

fandeth the case with you, good holy father (quoth the Bishop:) Whereunto he answered I am most pittifully tormented and martyred: notwithstanding the mercie of God is not quite shut from mee, if so be I may be holpen with Prayers, Masse and almesdeedes; and therefore shalt thou goe to this my successor, and tell him that in such a coffer or cheste, hee shall finde a great summe of monie, which he must distribute to the poore: for whatsoever was given for mee while, will not helpe, because it was stollen and ill gotten goods. Whereupon the Bishop, having done his message, did forsake his Bishoprike, and placed himself in a Cloyster. But whether this is true, or whether it be a lye, or that y Diuell or some fiend appeared in likenesse of the Pope, I refer it to the Doctours of Louen to iudge. Once, howsoeuer as all Historiographers doe write alike, it is manifest, that hee, as well as his predecessors and successours, did gather the most part of their substance with roouing and stealing, and heaped the same by vngodly meanes: wherefore it is reason, that he be also alloted a roome in the third quarter.

Clement the 4

The first place in this quarter we may bequeath to Clement the 4. who could finde out most notable meanes to fetch in money & goods. For being crowned Pope, he sent for Charles the French kings brother, & made him chiefe counsellour and Generall ouer the Citie of Rome: & further caused him to be crowned by his Cardinals king of Jerusalem and Sicil: yet upon condition, that he should by vow, plight himselfe to pay yearely to the Church of Rome, twelue thousand crownes of gold, & should not at any time accept the dominion of Rome at the hands of the Romains, although it were profered vnto him. And after that in the yeare 1267. when Conradine the right & naturall king of Sicil, was driuen out of the field, and from the discomfiture which he had receiued of Charles, was deliuered into his hands the Pope wrought so much by his practises, that he was at Naples together with Frederic Duke of the East Countrie and of Austrige, against all right and reason, most lamentably beheaded. Besides this, he was the cause of the warre, levied through out all Germanie, & banished Lodowicus

Nauclerus Cassion.

Tenth penny.

reuerence, because he had bent himselfe against it. In summe, seeing he could finde such meanes to catch Coyne, it is meete that he helpe to furnish this third part with his armies & valiant actes.

Further in the seuenth degree of this quarter, may we place Eugenius the 4. of whom all Popes and Cardinalles, Bishops and Prelates and the whole spiritualtie, are as of a fruitfull stock hyring forth: Notwithstanding, that he was at first driuen out of Rome by the Citizens, as one who set all things in debate, and was with stones and darts often through Tyber, and so hunted out of the towne. And after that, was lawfully and often summoned by the Councell of Basil, to appeare, being complained on for a mutiner and a stirrer of sedition, for a blood-thirsty and wicked man, and for a persecutour of the spiritualty. And when he would not appeare, for feare least it might haue happened to him, as it did not long before in the councel of Constance, vnto Iohn the 23. he was at last lawfully finally deposed and banished. Yet this not withstanding at the last, by force of armes, with the

Eugenius the fourth.

Search the councel of Basil.

nyes of the Dolphin of France, (who afterwards was called Lodowick the eleuenth) he recouered his seate again: after that he had disturbed the Counsell of Basill and had rayſed a great trouble and schisme, the which continued more then xiiii. or xv. yeares after.

Iulius the 2.

Lastly, for the Lock of this quarrell cannot be found any more fit then Iulius the second, of whom is written, That he threw Saint Peters key into the riuer of Tiber protesting that (thereafter) he would vse and helpe himselfe with Saint Paules sword. And in very deede he passed his whole time of Popedome with warres and effusion of blood: albeit that he was marueilously addicted to drunkennesse and to other fleshly delights, especially to that Sodomiticall incontinencie, like as appeared by two noble Children which the Duke of France had sent to Rome by the Earle of Nanes, which did further this good holy father in his beastly appetite. Yet besides this he had no greater pleasure in the world, then in warres. The proofe whereof, it is to be read in the Chronicles that he (within the space

seuen yeres had brought about two hundreth thousād persons to their end. And therfore it is god right and reason that he with his armes shut vp this quarter. We might ouer & abone haue brought in this quarter, many other Popes and holy fathers of the Clergie, who maintained ye cōtrarie part against the Emperours, with great cōmotions, warres and bloudshed. Like as haue bin Gregorie the seuenth, Victor the third, Vrban the third, and Paschal the second, against Henry the fourth: Gelasius the second, and Calixtus the second, against Henrie the fift: Adrian the fourth, and Alexander the third, against Frederike Barbarossa, which was also troden vpon with feete by Alexander Honorius the third, Gregorie the ninth and Innocent the fourth against Philippe the brother of Fredericke, and against Fredericke the second the first Frederickes sonne, & against Conrade the sonne of Frederike the second: And Clemens the fourth against Conradin king of Naples & sonne of Conrado. Inasmuch as they handled the matter so roughly, that after William Duke of Holland, the Dominion of Rome lost also the space of xvii. yeres

without

without an Emperour, vntill that Rodolphus of Hasburg was elected Emperour: whereof that cause would not come there, hauing example inough by the Fore-, whereof Aesope maketh mention in his Fables: who being sent for by the diseased Lion, to visit him in his sickness, like as other beasts had done, made answere, That the Gentle Geppes did pray him, which should all bent towards him, but there were none which returned againe.

We might then (say I) rehearse all such worthy champions & holy fathers, and insert them in this quarter, which haue so wilfully breathed against Catholicke & Gods annointed. But forasmuch as our drift is not to repeat euery Popes life vnder, but only to manifest the nobla prerogatiue of the holy and reuerend Clergie: And that euery man may very well know, that in the regiller of Kinges we cannot enrolle any further than Kinges to the vtter a noble descent, therefore to the end we haue briefly touched such Popes & their feates, where any memorie hath been made of them: Wherefore we leaue to refer the reader in this behalfe, to the Chronographers,

graphers, and prosecute our last 8. quarters of the Papistical discent, with their sinkchions, banners, and quarter masters, in due and decent order.

The fourth and last 8. quarters

So then, these eight last quarters depend upon Coniurers, Necromancers, poisoners, & other such like, which work with the diuell and his craft: & weare for their armes Owles, Howlets, Battes, Kites, Crowes, Blackdags, and diuels clawes. For their squiers do I know none more meete than the diuel himselfe, whom in their coniuration they inuocate, and call vpon, except they would haue Simon, & Elymas ye coniurers: In like maner, & for their banners, can they not finde more fitter cities, than Rome, Babilon, & Egypt, from whence their Gentilitie hath taken rote: forsomuch as they haue alwayes bin replenished with such diuelishnes: except they will haue hell it selfe where their first father ye diuel long since had tarried and prepared their places.

Armes of the 4 quarters of the holy Popes.

Now then, in the first commeth our Syluester ye second forth as foreman, who was Pope about ye yeere 998. This was first a Monke at Riuoria (vnder the dominion of Orleans) named Gerbertus, and after

Sylvester the 2. the coniurer.

after that, being removed to Ciuill in Spaine, to studie and applie his booke, got a Master who was skilfull and of great experience in this arte, and by the ayde of his masters daughter, with whom he was very familiar, did steale on of his especiall and chiefe bookes in that arte, and got him packing therewithall, without saying farewell. And to the ende he should not be trapt in his theuerie, he did bequeath the Diuel his leaue, with solemne othes alwayes prouided, that he might returne into France, & be prosperous in his attempts. After that, he became a Scholemaster, and further master to Othonis the third, and to Robert Hugon Capets sonne, and to Lotharius, by whose ayde he was made Archbishop of Rhens: notwithstanding Benedict the fourth, deposed him as an Heretike and Conjurer. But after that, by the helpe of Otho the third: whom hee had taught his art, he became Bishop of Ravenna, and at last, to be short, Pope of Rome: & made with his master the Diuell a compact, that he should liue so long, till he had sayde Masse at Hierusalem, supposing that the same would neuer haue happened. But the

Platina and all other histories.

the maister deceiued the scholer: For in the citie of Rome was a Chappel, which was called Ierusalem, in the Church of the holy Crosse, and saying Masse there he feared sicke, and perceiued the diuels comming for him to their feast. And hereupon the Hagiographers declare, that he became penitent, & confessed openly his offences, commanding, that his dead carcase should be throwen vpon a carre and the oxen permitted to draw it, whither they would: so the oxen drew the carre before Saint Iohns Church at Laterane, where he lies buried: and it is sayd that he wrought many miracles there. Yea, this is to be seene before the same church pictured very brauely in a table. And therefore this holy Syluester shal occupie the first place in this last quarter, inasmuch as of him are proceded all other hellish fathers, which with their playne spirituallie haue possessed and replenished the world.

After this must follow Iohn the 19. who like wise had friendly and familiar conference with Robin goodfellow, like as had bin taught him in the schole of the foresaid Syluester, and with the ayde of

Iohn the 19. This is written by Benno the Cardinall, and Blondus the Hagiographers.

of his maister the diuell, got the Popes triple crowne on his head, about the yeere 1005. but possessed it but 5. moneths. And after, went to catch Poles, proceeding forwards to view his masters Playgame in Purgatory, & thereabout. Yet in that short time, he did great good. For he confirmed All soules day, which then was newly inuented, & first ordained in Clunie Abbie by Odilius. I suppose he knew before, & he should shortly after, go visit the soules in Purgatory, & help them there to celebrate their feast.

Robert. Barns & Platina. Chron.

Benedict the 9

The third place we cannot by right attribute to any sooner, then to Benedict the ninth, who before being called Theophilactus, had lien at studie together with one Laurentius, Archpriest in the schole of the foresaid Gisbertus (who after was called Sylvester the second) & was faithfully instructed in his worthy science, whereby he atchieued the Popely Seate, and farre surpassed his Uncle Benedict the 8. (who had reigned not long before him) in all subtiltie and craftie dealings, like as histories make mention. He reigned in the dayes of Conrad the second, & Henry the third. And after being

departed this life, appeared to an hermit, in the likenesse of an horrible & unnaturall beast, having head and tayle like an Asse, and the rest of his body like a Beare. And being knowen of ỹ Heremite, and demanded what the same signified, made answer, that he ought not to marvell thereat, considering that by Gods iust iudgement he was perpetually condemned to the same, as one who after a beastly manner had lived without faith & beleefe, without reason and law in this world. Like as by all credible histories is uniformally declared: & therefore was in his life time complained upon by many shamefull actes which he had committed. And in the thirteenth yeare of his Popedome was banished: Sylvester the third being chosen in his roome, who also was deposed within nine and fortie dayes after, as an unmeete & unlearned man. And the foresaid Benedict put in again, who within a while after was put forth again, and Gregorie the first taken in his stead. Howbeit some hillorographers will say, that he was not deposed the second time, but did of meere covetousnesse for ready money sell his title unto

This historie is rehearsed in *Supplem. Chron. Marchisiorum Fasciculus Temporum*, and others.

*Iohan. Marius, Fasciculus Temporum.*

*Iohan. Marius*, and *Marchisiorum.*

into the said Gregorie. An fine, this is effect, That there were three Popes at Rome: namely Benedict Sylvester and Gregorie, who did all at once draw for the longest cut, and drew so long, till the fourth named Gratian did arise, who had likewise gone to schools to Sylvester the second, and played his part so nearely, that he bought all their three parts, and became Pope himself. Now be it, that he, like a Simoniake, that is one which was crept in by coine, was driven by the Spiritualtie of Rome, and after by the Emperour Henry in a generall Councell deposed, and one promoted to his place, called Sindegerus, who (after that) would be called Clemens. Howsoeuer that he likewise made the matter short: for nine moneths after kept Damasus the second in place, having persecuted the other: and scaled the Romish Seate himselfe without a ladder, that is, without election of the commonaltie, or helpe of the Clergie. Wherefore we may allow him the fourth degree of this last quarter: considering that in those times the most part of Popes and other Prelates were addicted to sorcerie and poysoning.

Robertus Barnes in Vitis Pontificum.

Gratianus.

Supplem. Chro. Robertus Barnes.

Damasus the 2.

with

[illegible] other diuelish deuises: whereof hi-
[illegible] doe sufficiently witnesse, & make
[illegible] mention at large.

The fift place (by all reason) doth be-
long to Gregorie the seuenth, which be-
fore was named Hildebrand, who (as hi-
stories declare) did temper his Miracle
so well, that as soone as fiue or sixe Popes
were by the Italian Deuouue brought
to their baine, to the end he might finde
a ready beaten and troden path to their
place; yea he was also a scholer of the
forenamed Syluester. For so much as Syl-
uester (as hath bin shewed) did instruct
Laurence the Archpriest, and Theophila-
ctus (who after was called Benedict the
tenth,) and Laurence did teach this Hil-
debrand, who thereby attained to the holy
Papacie. And notwithstanding y first in a
Councell holden at Worms, he was for
a Conjurer and craftie villain, who by
subtiltie had obtained the Popedome, &
also after that, in a councel holden in the
Citie of Paime by many Nobles and Bi-
shops, and last he in a councell at Mentz
was simoniake, or a marchant of Benefi-
ces, and a seditious mutiner, deposed
from his seate: being accused & lawfully

Fascic. temporum.

charged, that he (like, and with b)lle
crept into the same and had brought
Christendom into a commontion to
discord on all sides, did maintaine
receiue vnder his tuition, all Periurers,
Murtherers, Church spoylers,
Theeues, and such as by fire consum
true mens substãces like as afterwar
himselfe (lying on his death bed, did co
fesse. Yet all this notwithstanding,
wrought so much with helpe of his ma
ster whom he serued, ꝑ he againe (like
to a cat) did clamber on his seat, and
worke all the spight and hurt which he
could deuise vnto the Emperour Henrie
the fourth, suborning certaine persons,
some with treason, some with poyson,
some with other treacherie and subtil
deuises, to procure his end. And the bet
ter to atchiue his intent, did comm
beare in his bosome a booke of Necro
cie. Yea his Secretary Iohn the
of Portua, did testifie in a publik
ꝑ he had committed such faults
he deserued to be burnt quicke:
much as he had throwen the holy
ment into ꝑ fire, in his coniurie, to
end he might haue knowledge from

This declarth the Cardinall Bonno, who liued in those dayes.

well, of his good fortune and succession against the Emperour Henrie. And this is the holy man which did forbid Priests, and the rest of the Clergie, to marrie wiues: yea, that none should be receiued in any office pertaining to the church, except first he were sworne to liue chast and vndefilled, that is, without a married wife. He also did forbid all Christen people, on the Saturdayes, and all Monkes for euer to eate flesh. Likewise, he did separate Azo the Gouernour of Estes from his wife the Dutches of Matildo, vnder pretence that they were a kinne within the fourth degree: but in very deede, it was because he would haue the woman at his pleasure like as all histories doe witnesse, that she had great familiaritie, friendly conference, and continuall conuersation with him.

Marian. Scotus.

Cap. qua. 1. dist. Sabb. de consecr. dist. 5. Ca. Carnium de consecra. dist 5.

Platina. Nauler. Abb. Vsp.

What say you then, was not this fellow holy inough, to occupie the fifth place in this noble quarter?

Go to then, after him may follow in this quarter Iohn 21. (who raigned in the yeare 1276.) for that he did giue such credit to his knowledge of Geometrie, and to the Geometricians as far Prophets that he spared not to say, That by the same he was assured to liue a long time

Iohn the 21.

time. But hee determined none more then himselfe. For he continued but eight monethes in his Popedome, being suddainely slaine in the citie of Viterben, by the falling of a chamber, which he had caused there to be built: so as it is written, that this was one of the Diuels pranckes, who had assured him to liue of a long life.

Alexander the 6.

Now for to furnish the seuenth part of this last quarter, wee can find none more fit than Alexander the first, who before was named Roderike Borgia: This ting Cardinal, sought by all meanes possible, to weare Pope: hauing in y same no way more commodious to attaine the same, than by framing himselfe to the studie and exercise of Necromancie or black science: which art he most diligently did apply, and euer by examining the diuels, whether they would yeelde and without grudging, y' sterue to the Popely estate. To the which pretently consented, with condition, he should be louing to bee subiect & tractable in al matters vnto them vnto with right and with the cōdescend: declaring likely, that

a Popish should be confirmed, the Devil should not appear in any sensible manner, to demand the accomplishment of his oath, but should shew himself in the habit & semblance of a Prophet. Who dwelt (who could not have wished a better wizard) was soone instructed to shew him that pleasure. It befell on a time, that the Cardinall did walke in the ancient cittie of Rome, to the Mount called Monte Caual-lo, and there himself alone in a summer parlor, or plaine of pleasure, where being alone, his lordship perceived a man standing in the similitude of a comely middle aged man, seemely appareled both in the habit of a priest and having taken the oath of the Cardinall according to his wish also prescribing, did desire him to become Pope: and that a good vere friendly vpon the time wherein Borgia should raigne as Pope, to witte, the Anno. At a time Borgia was made Pope, & gaue himself thoroughly to all manner of pleasure inordinate of his flesh. He lay with his owne daughter named Lucretia Romana: the elder, twice died in like case the same time by his sonne her brother, so-

ther, called Valentin Borgia: insomuch as of his daughter he did not only make his bride, but also his daughter in law, like as her Epitaph (extant on her graue) doth expresly declare. He caused likewise ỹ good man Hieronymus Sauonarola to be burnt at Florence, because he did boldly preach against his wicked life and doctrine. Besides this, he did couenant and agree with the Marranes, which is, with the reuoked Christians. Yet further after he had committed many murthers, as well with his owne hands, as also through the meane of his aforesaid son Valentine, who had raised a commotion through all Italie, and had brought Vrsinus Caiatanus, the Cardinall Vrsin, and the Abbate Alluiane, with many other more, to their end. He would at last at a banket (which very liberally he had prepared) haue poysoned a Cardinall: So it chanced that through mistaking the one bottell for the other, he which filled the drinke, did serue the poyson to the Pope himself: insomuch as he therewith did swell and became extreame sicke. The while now, that good counsell with him was deare and farre to

sicke,

sicke, he sent one of his most trustie ser-
uants called Modena, into a study ioy-
ning next to a chamber where hee lay
in bedde, to fetche a preatie golden booke
of Necromancie, which he had alwayes
most carefully kept amongst his costly
& chiefest iewels. And as the aforesaid
seruant was entring into the studie, he
saw the aforenamed Protonotarie sit-
ting in ỹ Popely habit, who did so well
resemble his master in all respectes, as
if it had bin himselfe. Whereat being
greatly frighted, and in a manner halfe
dead through feare, did retire backe, vn-
till his master the Pope had required
him againe: and then aduenturing the
second time to enter the studie, was as-
ked of the Diuell, what hee had there
to doe? who answered that the Pope
had sent him for a booke. Then reared
the Diuell with a terrible noyse, and
cryed out: I am Pope my selfe: where-
with hee vanished away. After the
which time, the Pope began to hasten
toward his end. Yet a little before his
death, did his master appeare once more
in likenesse of a Poste or Pursenant, &
hauing had long conference and aunger

discourse with him, did teach him the Arithmetick, or his table of numbring, effectually giuing him to vnder stand that eleuen and eight did signifie eleuen yeeres and eight dayes, and not nine teene yeeres, so as the Pope had reckoned without his host. And then with a filthy stinke he departed from my Lord the Pope, who immediatly after followed, and with his faithfull mates departed this world into the Popes heauen. Now seeing his Requiem is a singing, we will afford him this seuenth place in the last quarter.

The last and best, which may not only conclude the fourth quarter, but also shut and seale vp the whole register of kinreds with his noble armes & Papall actes, is Paul the third, whole high renowned and noble feates do the well themselues partly in all the foure quarters, for he is at first, a kinne to the fathers of the first quarter, inasmuch as he was in his life time a notable Epicure: openly shooting at Christ the son of God, and esteeming the word of God for a vaine fable. Like as they do sufficiently know which in his time haue frequented and

Paul the 3.

liuing at Rome.

After that, he is a liuing like vnto those of the second eight quarters, inso-much as he was not simply a whore-monger, but beside the women which he called beeing the Popes Legat, was by his kinsman Nicholas Querceo, taken with the manner, whereas he dyd a-bed with his owne Cosine Germane, Laura Pernelia wife to the said Nicholas, was for the said cause, by him thrust with a dagger into his body whereof he bore the scarre to his graue. Yea he did lye with his owne daughter Constantia: and to the end he might the more safely do the same, did poyson her husband named Hoza Sforza. He had also a sonne called Peter Aloysius, who knew very well how to follow his fathers foote-stepps. For besides innumerable shamefull and most detestable crimes, which would be too tedious to repeat, he did perforce ra-uish the Bishop of Panes, and inticed him, with helpe of his seruants, to the fulfilling of his most horrible Sodomiticall treachery, whereof the good Bishop (through sorrow & anguish of heart) dyed: which notwithstanding, the good

Laura Pernelia.

Constantia.

Peter Aloysius.

sonne

son got of the holy father for a reward of his good deed an Earledome of fortie thousand Duccates a yeere. But what maruell is it, that he forbore and maintained his sonne in such a dishonest and detestable life, seeing himselfe through the whoredome of his sister Iulia Farnesia which she had committed with Pope Alexander the first, was called to be one of the colledge & fellowship of Cardinalls. For asmuch as shee did threaten to forsake the Pope, vnlesse he would bestow on her brother a Cardinals Hat. After this he doth claime kinred of the third & quarter: considering he kept open shop or market of all maner of benefices, and merchandize. For being by Pope Clement (who lay at Rome as prisoner in the palace called Castra de Sancto Angelo) sent of an Embassage to the Emperour Charles, would not take it vpon him, but that the Pope must first prefer his young Nephew to the bishoprike of Parma, who was but a childe of 5. yeeres old: & afterwards being Pope, did giue all or most part of his treasure, pertaining vnto the Churches, vnto his friends & kinsfolkes as wel women as men: yea sold frō the

*Iulia Farnesia,*

Duke

Duke of Ferrara two townes called Modena and Rhegium. He alienated also Parma and Plasancia and gaue them to his friends. He was not abashed to raise all manner of strange impostes & tares, and to demand of his subiects 300. ducates a peere, and besides that sometimes the tenths, sometimes the one halfe of their fruits, to gnaw the common people to the very bones, & gather mony frō all quarters & corners. And further touching bloudy fines & murther, therein he was a Doctor, long before he got the Cardinals hat on his head: for in ỳ daies of pope Innocent he was thrown into Bocardo for two murthers by him committed, & for poisoning his own mother and Nephew: insomuch as he hath also deserued a place in this 4. and last quarter: cōsidering he was so skilfull in tempering an Italian fig, that he did not spare his own natural mother. Yea, after ỳ he did bring his owne sister to her baine, who other wise was none of ỳ holiest. Besids this, he was a necessary & toward companion in Necromancy & deuilish artes: as appeared by his indeuor & diligence in preserving (so much as in him lay) all

Murthers committed by Pope Julie.

those

those of the same science, to wit, Cesar Marcellus Gauricius the Portingall & other more his approued friends and fellow students. To conclude, he is the very same, with whom we neede to fil up this weake volume, & to bring these rare noble degrees vnto one notable stocke or graft, from which all our holy Clergie, all our triple crowned Popes, all their Cardinals, all mytred Bishops, all lazie Abbattes, fat Curates, hooded Monkes, iolie Chanons, Paralle priests, shaue Clarkes, lyeking Quiristers. In fine, all the shauen sorte are proceeded & sprong vp, and further, haue filled the Earth with a heape of Gralle hoppers.

## The iiii. Chapter.

*Declaring that the lewd and wicked liues of priests can not be a let to the administration of their Sacrament. And herein is treated the bribery and chopping of benefices vsed in the Church of Rome.*

SEeing then, that our Clergie is deriued of so high, holy, renowned, noble, and right honourable stocke, and sides, that they can shew and vaunt all the armes & banners of their progeny

tors, so exactly and perfectly: wherefore then should they not (as of right to the apparantest) possesse their father's rents & revenewes, & enjoy all y Patrimonies wholy & old are bequeathed and given unto them: & which (many hundreth years ago) they have always owed God reason then, that they should alter the ancient accustomed manner of their old mother the holy Romish Apostolicall & Catholike Church, invocate and call for helpe of their olde Fathers, whensoever any heauines or trouble doth seme any way to come upon them. And especially in this, that our Germain holy Fathers diligently treate upon to wit, that the wicked and lewde life of Priests cannot staine or disgrace the commendable & worthy order of their auncestors to be Priest. And it is indeede true, for else (matter would rotten) but it fauoureth by no meanes our louing mother the holy Church: for herein I neede not rehearse euery seuerall part, we haue heard aboue, that the Decrees doe mention, if any Pope or other religious person, do vse Symonie, that is to say, gifts or bribery, with affection or

Looke before in the 5. Chap. of the first part

friendship,

friendship, or with any other vnderest
mean, obtaine a benefice, liuing, or oth
spirituall stipend, the same shall not o
ly be banished & accursed, but besides
whatsoeuer he doth, or ordaine, shall b
accounted without force, voide, and
none effect. And all Priests and thos
the Clergie placed & appointed by h
shall likewise be banished and excom
municated with him. Now helpe
Lady of Walsingham: for is it possible
finde one amongst ten thousand, wh
can get his benefice otherwise, then
such prettie practises & cunning sleig
I referre that to the worshipfull A
of S. Bauen at Gaunt, and to the Secre
ry Argentere, and to Morrilion the C
dinall of Granduele, his brokers, w
were wont to be called the A. B. C.
benefices (because he had so many ben
fices, as there are letters in the cr
crosse row) I refer it (I say) to
cōsciences, if perhaps there is any co
science at all left in them. They k
how indulgences & abuomions of ben
fices were wonte to be delt withal. T
know also what subtile practises
the good Cardinall Granduell b
brought

Vigilius. A.
Argenterus. B.
Morrillon. C.

brought vs in the lowe Countries, to skimme the best fat from our pots, with the scummer of indulgences, and there the sheepe where others sheare the hogges I referre me also to the Notaryes. Bul writers, Registers, & secretaryes of the Romish Court: they know what notable gaine they yeerely put vp by their bores for all the Pardons, dispensines, expectatiues, Priuiledges, Buls, new prouises, vocatoryes, commendations, absolutions, dispensations for to compasse three, foure, or ten benefices at once, for Protons tarriings, promotions of Chaplains, reseruatories, Reuocatoryes, Reuolutions, Exemptions and other such like pautrie more, which we haue rehearsed before.

But I pray you, was there euer any Pope, which obtained this place otherwise, then by gifts or bribes, or with open force and armed hand? That appeareth sufficiently by the horrible schismes, contentions, murthers, and wars, wher with Hilories are so throughly replenished, y it is wonderful. Mentioning at last of 12. manifest schismes, wherin were sometimes two, sometimes three

Peruse Iohn Platina, and other Hystoriographers.

three, yea foure Popes at once each contending most busy against the other to winne the Bell: and that continued sometimes three or foure, sometimes two or twentie, yea, sometimes thirtie and fortie yeeres.

Pius the 4. But I omit all the rest, onely calling to minde the late passed Pope Pius the 4. Hath he not openly on a time with promise bought the voice of Cardinall Caraffa, & his adherentes (which alwayes held the contrary part against the Feroles and Mantuans?) Did not he promise the sayd Cardinall a Pention of many thousand Duckattes a yeere, to receive them out of the reuenewes of the Archbishopryke of Toledo in Spaine, which he by meanes of the Duke of Florence (who was sweete for the same) should cause him to obtaine, and also certaine Fortes and Castles situate in the land of Naples, which hee should deliuer vp to the hands of the Duke of Paliano. And at last when the time of payment was come, he caused the Cardinal to be throtled with a Napkin about his neck, and his brother the duke of Paliano to be

beheaded

beheaded, and further payment they might seeke whether they could. But what need I (by sundry examples) declare, that w^ch ealse with one eye might lightly perceiue? The Lawyer Marsilius Patauin himselfe could well discerne this by writing testifie with these words following: *Quid aliud Romæ, quam Simoniarum vndique concursus?* That is to say: What els is at Rome, but a gathering and flocking from all places of bribing Heretikes, and brokers of benefices?

*In defensore pacis, cap 24. part. 2.*

The same did the Monke Baptista Mantuan lament, writing thus:

Venalia nobis
Templa, Sacerdotes,
Altaria, Sacra, Corona:
Ignis, Thura, Preces, Cœlum,
Est Venale, Deusque.

Which might be thus englished:

*Wares of all sortes:*
*are heere to be sold:*
*Buy what you will,*
*for money downe told:*
*Churches, Priests, Altars,*
*offerings, and Crownes:*
*We passe, for quicke sale,*
*all cities and townes:*

*Fire, Frankincense, Dirges,*
*and pardons from paines*
*Hell, Heauen, God the Diuell,*
*we giue all for our gaine.*

Wherewith a good Abbot doth
ly agree, who being asked, *Pro quo*
*partis orationis?* That is to saye: What
part of speech is this word, Pope?

Answered, that it was *Participium*
*tis. Quia partem capit a Clero, partem a*
*Seculari, partem ab utroque, cum tanto*
*orbis dolorus significatione, sine medio*
*temporibus.*

That is to say:

This word Pope is a Participle, or of the qualitie of those which put forth their hands on both sides of the dish: for he receiues of the spiritualtie, he receiues of the temporaltie and doth part stakes on both sides without measure or end, to the great anguish and sorrow of all the world.

And for proofe of this, may be sufficiently perceiued by the taxes or valuing of Benefices whereout the Pope must alwaies haue his share. For to let slip many of scrappes, which he so carefully doth gather frō vnder ỹ table of the Beneficed, like a dogge: only the first yeerly

fruites

frutes, which ỹ Bishops, Abbots, Priests, & other benefice haiers must allow the Pope, to amount onely in France, euery yeare, but to ten times an hundred thousand Crownes. Yea in ỹ time of Pope Pius, the 2. were sold in France aboue xx. soo Archbishoppikes as Bishoppikes, which brought to his coffers, a hundred & twentie thousand crownes. After that, he receiued not much lesse of the Abbies which were likewise sold in like sorte, & further of Prioryes Deaneries, & Parsonages, he got in no lesse than an hundred thousand crownes. And about all these were there about an hundred thousand Parish Churches & Pastorships, which the one ỹ other ỹ did each allow to ỹ Pope xv. Crownes. Behold, & wonder, if this doth not in the whole amount vnto 18. times an hundred thousand & more, a thousand crownes. Reckon then, and vnderstand all the other profites besides the first frutes. And then vnder what a monstrous summe of money all other Countries (throughout all Christendome) doe bring together, which in a yeare are serued ỹ the like sorte. I omit ỹ reuenewes which he re-

First fruites. This calculation and reckoning is to be read in the booke called *De sensu pro libertate Gallic. Eccl. aduers. Rom. aulam.* made by the Parliament of *Paris*, and deliuered vp to king *Lodowick* the 11. in the 72. 73. 74. and 75. article. Peruse also there of *Charles Molinaus* in the booke *de annatis*, and search the rate of Bishoppikes and Archbishoppikes and *Franciscus Duarenus de sacris Eccles. ministris ac beneficijs* in the end of the booke.

ceiueth, and is paine euery yeere by the
strumpets of Rome, amounting (for euery
paide a Ducate) aboue fortie thousand
Ducates: besides that which they doe
likewise get of the Iewes: and further
that which is brought him in the cham-
ber of penance, where the remission of
all sinnes are rated and tared at a cer-
taine price: like as we haue touched be-
fore, and granted dispensations, to
marry with their nearest kinred,
which is not allowed to any, but such as
be rich. For thus soundeth the text:

In the booke named, Taxa. & Ollar Apost. cum notabilibus tuxi, stylum hodiernum Rom. Curiæ in Rubri. de Matrimonial.

*Et nota diligenter, quod huiusmodi gratiæ, & dispensationes non conceduntur pauperibus, quia non sunt, ideò non possunt consolari.*

That is to say:

And note diligently, that such fauours and
dispensations are not allowed to the poore,
they are not, & therfore cannot be comforted.

Behold, this is a Text of the Bible,
which speaking of the people of Israel
vnder the name of Rachel, saith, that she
is mourneful, and doth bewaile her children,
and cannot be comforted because they are
not present. This doth the holy Romish
Church vnderstand of the poore,

fellowes which haue no Ducates or Crounds of golde, and therefore cannot be receiued in the chamber of penance: where none finde ease, but such as will come off, and deale liberally. But who were able to declare al the sundry merchandizes, fines, trumperies and simonie of the most holy Fathers and Popes of Rome? It is euen a very bottomeles pole, which doth surpasse mans capacitie. Insomuch as we nede not maruell, the Pope Iohn the 22. after his decease, did leaue vnto his successours, xxv. Millions, of xxv. times thousand thousand crownes in readie money, which after our reckoning, is fiue hundred tuns of gold. Besides all that, which he (whilest he was Pope) did wastfully spend and consume with whores & knaues, with sumptuous and daintie fare, with riot & banquetting, and other such like Popely holynes, the which vndoubtedly was an infinite masse of money.

This writeth Francis. Petrar. and Marsil. Pata. in defen. Pacis.

Therefore it is, that the Arebbishop of Maydenburge, noting this summe, and hauing cast and reckoned, that in the time of Pope Martin the fift, were brought into Rome, as good as nine

In his booke called, Sylua locorum communa.

millions of golde, which is, nine thirty thousand thousand crownes, only in France, with great admiration of these words, *Iudicet ipse sibi, tute cognosce, curato hac* That is to say, Each one which searcheth God, tecde and iudge thereby, what an vnlaciable and bottomles pooke this is!

But what needeth further repetition hereof, Euery one doth know so well inough that all things with the Pope of Rome, are set at sale. And this appeareth sufficiently by the worthy acts of the holy Fathers Alexander the 6. Leo the tenth. For the first did sell Picus Prince of Mirandula write thus: Vendit Alexander,

Cruces, Altaria, Christum cuncta, deinde Emerat ipse prius,

Vendere jure potest:

That is to say.

*Vpstart Pope Alexander,*
*and out with his maile,*
*And made vp his market*
*what set he to sale?*
*Christ (by Saint Marie)*
*Altars, and Crosses:*
*He bought them, to sel them*
*Men line not by losses.*

And

And of the other did the learned Poet Iacius Sannazarius indite as followeth:

Sera sub extrema
Si forte requiritis hora,
Cur Leo non potuit
Sumere? vendiderat.

That is to say:

*If this to know be your intent,*
*why Leo at his dying day,*
*Could not receiue the Sacrament:*
*what other cause did let (I pray?)*
*But that for greedie gaine of gold,*
*out of his hands the same he solde.*

But if promotions & benefices were onely to be sold for money and bribes, then were our deare mother the Holy Church to be borne with, & not greatly to be blamed. But what helpeth it? It is apparently perceiued, that they are to be gotten by Ruffian like liuing, whore hunting, periurie, and abhominable Sodomiticall filthinesse.

For to the end I let slip, that Pope Paulus the 3. after that he was put by the third time, did at last obtaine a Cardinals Hat, by the importunate instigation of his sister Iulia Farnesia pope Alexanders Strumpet, who threatned to

forsake him, vnlesse he would draw it her brother into the honest and worthy fellowship of Cardinals. To the end I did let slip the forenamed little Cardinal of Monte, who by his filthy Sodomiticall demeanour, pollute the Cardinals hat of pope Iulius de Monte. Those who haue but a while frequented Rome, can testifie, that it is a common order and vsuall course: yea, it is not of to day nor yester day, but it is one of the olde traditions or customes of the holy Romish church, which she without setting downe in writing, hath receiued from the father to the childe, or from heire to heire, and doth still follow the same. For Pope Benedict the twelfth, who himselfe made a decree, forbidding, That to the vndeserued or such as were vnworthy, should no any benefice be giuen, did nothwithstanding in the yeere 1336. offer the learned man Francis Petrarcha a Cardinalles Hatte vpon condition, that hee should deliuer him his sister for a Concubine. Whereunto Petrarcha answered, That hee had no neede of so foule or filthy Hatte. Yet his brother Gerarde Petrarcha consented thereto, and deliuered his

This is rehearsed in the life of Petrarch, of that which is written of Vergerio & Spanretasso, which within a little did liue vpon the said time.

ther to the holy father for a Cardinals hat. But when the Pope had fulfilled his desire with her, and did not pay the hat, the good man did despaire, and put himselfe away into a Catholike cloister or religious house.

Such merchandize is a dayly thrift to the Romish Pilates and holy fathers. And therefore might Peters barke suffer shipwrack, if upon their holines and honestie you would builde the worthy state of Prelatship and spirituall callings, and the Masse with the seuen sacraments. For admit they had obtained all their liuings, benefices, and shauen crownes, by their worthines and holy acts, yet might we not heare their Masses, so long as they haunt and vse the companie of their prette Minions, by vertue of the councel of Mantua, wherein is expresly forbidden, That we shall not heare the Masse of any Priest, whom we know too exercise the company of any women.

And now I referre the matter to the consciences of Priests, Monkes, and Canons, whether the holiest amongst them al, doe alwaies refraine and keepe them-

themselues from the haunt of harlots. Forasmuch as it is knowne and confest, that the common sorte are not content with one proper bed fellow, as we may sufficiently perceiue by the Popes and other prelates their bastardes, with which they haue replenished the world, and haue distributed their landes and liuinges amongst them. And therfore must we alwaies be mindful of this rule: that whesoeuer we heare ought of priestes or Monkes, which soundeth not well, yet the same cannot be preiudiciall or hurtful to their state or calling, or hinder the vertue of holy Masse: yea it is sanctified and made holy through the worthinesse of the person himselfe, how wicked and sinful soeuer the fact can be. For this hath our mother the holy Church after this sort concluded: That in case the Pope should for ready mony sell all the Spirituall goods all benefices and prebends, and all the trumperie, one with the other, yet may not that be reckoned for Simonie, so long as the holinesse of his person can wash and cleanse away all stayned spots and filthinesse. Yea, of a sinne can be make a good and godly worke, as is shewed before. And the

*Felinus in cap. ex parte 1. De offic. eio delegati & Iacobatius in tract. de Concilijs. Tit. 4. Chap. 4.*

-mo-

Pope

Pope with the holy Church of Rome can no further be tainted with this crime of Simonie, or briberie, then that the Court of Rome may be called Monarchia Simoniæ, that is to say, A Monarche or Duchesse of Spirituall theeuerie. And therefore Briberie or Simonie cannot be found at Rome.

This is repeated by Reſian. Caſaldus, in tract. de Imperat.

And as concerning the other facts, the Pope can wholy dispense with them: mooney as the holy church is out of danger. yea although shee were as full of villaines and reprobates, as an egge is full of meate.

## The v. Chapter.

*Which treateth of the ignorance of Huguenote preachers, and the great and singular learning, capacitie, weightie and deepe grounded questions of the Catholike Doctours.*

NOw let vs proceede with our Huguenotes Ministers & Preachers and paint them forth in their colours. Go to then, M. Gentian saith: They are vnlearned, and of a wicked life. Touching the first point, their ignorance is easilie

easily perceiued by this, in that they will not say and sing their Pater noster, benedictions, or thanksgiuing, psalmes, and other prayers in Latine, but alwayes vse their owne mother tongue. Truely if they had their Latine tongue so prompt and readie, as the Priests haue it in their Masse & Diriges, they would not be so charie and dainty of it. Indeede, it is very true, that some of them haue not onely the Latine tongue but also the Greeke and Hebrew more perfect and readie, than the Priests and Monkes haue their Kirieleyson Regenia. But in primis, it is Heretical latine, & of this new sort which is vnknowne, (much lesse vsed) amongst the Doctors of Louen, Colen, and Paris and such as the holy Romish Church cannot skil of. On the other part, there are some amongst them which know no more latine then our Monkes & Parish priests: yea they will not boast or crake to know any thing, saue onely Iesus Christ, and the same crucified: and perswade themselues, that that alone, (at least) is worth as much, as al the Doctors copes, Aristotles breeches and hypipes, which our Mag-

1 Cor. 2. 2.

sti

Nouum and Supernacuum at Louen haue done with great and painefull industry: but when all is said, are their learned but such lolly fellowes? Are they of the Schooles able to dissolue one of those questions, which our maisters of Louen with great heapes do daily deliuer? and breake their braines about them, in such sort, that when they come abroad in the aire, their heads are lapt and wrapt about with cloutes & ragges, as though they were in danger to breake and fal asunder? Why so? no. He had need to be a subtile Woodcock, to should be able to dissolue such indissoluble questions. For behold, those are they, wherby they permit their students to proceed Batchelers, Maisters of arts, & Doctors: namely, to know, Whether God bee able to hate? If he were able to hate his Sonne? If it were in his power to command any thing, that is euill? If hee might haue created the world in better condition than he hath done? If he could haue created a father without a child? Or a childe without a father? Or a hill without a valley? If he were able of a whore to make a virgine againe? Also, whether the sonne of God could haue taken a

Questions of Catholike doctours.

Womans

womans shape vpon him? Yea, if hee should turne himselfe into the likenes of a Diuel? Or take vpon him the nature of an Asse? Whether he could not haue beene a peeble stone, A Pompin? or Colewort? And if he had become a Pompin, how then would hee haue preached? Also whether our Lady was borne pure and without sinne? Further, how many companies of Angels there be? Who sitteth in the highest end, and who on the lowest? Who goeth before, and who followes after? Moreover, what is done in hel? With what sorte of tongs and bellows the fire is kindled? How hot Purgatorie is? VVherewithall it was separated from hel? How long the soules must fry in it, before they be ynough? Besides these which wee haue rehearsed, concerning Mice which were crept into the Sacrament box, what they finde there to gnawe vppon, considering it is changed from bread? How long the man in the Moone wil tarie there, & when he taketh his flight? VVhether the host be poysoned when there is any poyson mixed with the bread? And whether flies dare presume to besmite it? With other many weighty questions without measure or end, wherein the Heretikes are nothing seene, nor can tel no more of, than of the

and which last blew off my hat: and
herevnto it must of necessitie follow, that
they are most ignorant and vnlearned.
They suppose it is now as it was in the
time of Paul & the other Apostles when
there was no talke of Bachelers nor
Masters of Arte: when as Quotlibets Pro-
positions, Syllogismes, Quidditates,
Entitates, Realitates, and other such
like ratts nestes, were not yet found
out. For Fishermen were preachers, &
Tanners Apostles. And therefore are
they all mute with their Paul, & their
Prophets, & scoffe at all that our Doctor
subtilis Ioannes Scotus, Doctor Angelicus
Thomas de Aquino, That our Albertus
Magnus, Petrus Lombardus, Occa, and all
other such like famous and learned
Doctors, haue written in great bookes &
huge volumes and which they haue al-
ledged and speciall speculation, con-
cluded and set forth for their and principall articles of our beliefe.

But we prattle in vaine, they must (at the least) goe yet these ten yeares to schole, if they will be reputed and taken for learned. What talke I often yeares wise Doctour of Diuinitie sayd to

Erasmus,

*Doctor subtilis*, is to say a profound and deepe witted doctor, and so doe they commonly call *Iohn Scotus*.

*Doctor Angelicus* is an Angelical or Angelike doctor, and this is the Surname which they giue *Thomas de Aquino*.

Erasmus, That in nine yeares could not
vnderstood, what onely Scotus, in his
ment vpon Petrus Lombardus, had w
And another sayd, That it was impo
to conceiue one sentence or place in Sco
except he had Aristotles Metaphysicke
fingers endes. What a good yere mea
these heretikes then, that they are ten
ned, because they haue read ye Bible,
S. Paul, or Augustine and Hierome?
because they vnderstand Hebrew,
Chaldean and Greeke tongues?
must to it a litle better, & muste yet
twentie or thirty yeres goe beat
braines in their common schooles,
draw Aristotles breeches ouer their
or else they shal remaine but vnlear
doltes all their life time, and
procede Maisters of Art, or Batchelo
I say not Doctours. Yea, although
had eaten seuen Bibles, & know
as euer did Paul. Therefore it is
maruel, that maister Gencian beth
in their teeth, and vpbraideth them
their ignorance: forsomuch as they
neuer tast the knowledge and doctr
of our mother the holy Church, nor
the wisedome of the depe grounded

Metaphysica is to say, those things which surpasse nature as Spirits, Angels, &c. And it is the name of a booke which Aristot. hath written of supernaturall things.

passing learned Louanistes,

## The vi. Chapter.

*Declaring the life and reformation of the Huguenote preachers, and the Citie of Geneua: & to the contrarie, of the great vertues & value of the Citie of Rome, and of the loue & kindnes of the church of Rome: And of the taxations or rate booke of the penance Parlour,*

CVncerning their lines, M. Gentian doth put in vze his arte which hee learned of the Orators and masters of eloquence & filed speaking: For somuch, he doth first burden his contrary part, with such crimes, as his owne conscience doth pricke him for, and findes himselfe guiltie in: Notwithstanding he doth handle the matter very circumspectly. For he saith but that, he heard say, that in the Citie of Poiers in France was executed a Huguenote Preacher who had (al his life time) beene a thiefe, and murtherer: and had with his owne hands murdered as good as a hundred persons. And if so be that this be true, it semes straunge vnto him, that such Preachers will accuse and rebuke the

Pope of Rome, for a theefe, & rauening bloodhound, and the Cardinals and Bishops for villaines and reprobates. In deede it were strange. For it is vnlike, that one Wolfe should byte an other. They ought rather to be faithfull friends together, and say according to the common prouerbe: Te ti, Temi. Clawe me, and I will clawe thee: or keepe my counsell, & I will keepe thine.

Howbeit M. Gentian will not say, or assure much thereof. For he saith that he knoweth none such: wherein, as an honest man, he doth acknowledge his fault in time, least he might be take for a brother of that cõpany. Therfore, although he saith, that the common brute goeth, that there are some Huguenote Preachers, which are little better than they which doe stand by the high way side, Fellons, and rauishers of Virgins: yet he soone letteth slippe his purpose, and doth leaue them for such as they are. He feares perhaps, that he might come

Of the citie of Rome.

nigh the holy seate of Rome, and rub the holy father to neare the gal. For it is not onely a common reporte, but the very truth, which euery one ma

se & sæle, that whensoeuer such felowes are wanting, which might fitly serue to furnish a Gallie, they are not to be found in any place more ready, than at Rome. For according to ỹ glosse which is written vpon the decrees, Rome was first founded and built by Rouers and Fellons and doth yet obserue her ancient customes. Wherefore it is called in Latine Roma, as though one should say: Rodens manus, that is, gnawing the hands. Like as the sayd glosse doth testifie in the decrees, with this following verse:

Gloss. in cap. Fundamenta. Ne autem. De electis & electi. potestas. in 6.

Roma manus rodit,
Quos rodere non valet, odit.

That is to say:

*Rome gnawes the flesh,*
*from th'andes of euery one.*
*And hates all those,*
*of whom she can haue none.*

Which beeing considered by the good and worthie King Alphonsus, he was wont to say: That the greedie, ranening birdes, (called by the Poets) Harpies, did not nestle or dwell any longer in the Ilandes, but were remooued to Rome, and did possesse the Romish Court. And to this purpose, in like manner, did

Pope Adrian the 4. lament and complain vpon to Iohn of Sarisburie Bishoppe of Chartres, saying that the Pope of Rome was rightly named, Seruus seruorum, that is, A slaue of slaues, so much as he was a seruant and slaue of the Romanes, which are the very slaues and seruants of couetousnesse. Like as the glose doth also testifie, in this common verse:

This writeth Iohn of Sarisburie himselfe, in his booke called Speculum or the Mirrour Incap. quolibet. 1.47.

Seruierant tibi, Roma,
prius Domini Dominorum:
Seruorum serui
nunc tibi sunt Domini.

That is to say:

*O Rome, in time past,*
*Lords of Lords were thy vassals:*
*But now at the last,*
*Slaues of slaues and ranke rascals*
*Are Lords ouer thee,*
*As all people see.*

Yea, he said further, That the Pope of Rome was no more a follower of Peter, but of Romulus: which Romulus in the time, when the City walles were a building, did murder his owne naturall brother called Remus: And within a small while after, did perforce ravish the wiues and young virgins of his neigh-

neighbours the Sabines, vnder pretence of keeping a speciall day of solemnization. Insomuch as the citie of Rome is meerly founded, sanctified, and hallowed with murder, riot, and rauishing of women. And therefore it is no maruell, though such birds keepe their feastes there, and are so welcome into it.

Yea, not only Murderers, Spoylers by the high way side, and Rauisher of women, but also, all whatsoeuer (without terrour) a man cannot call to mind, to witte, All Buggerers, all such as lie with their mother and sister, all Sodomites & Gomorrites, all seducers of children, all vngodly Epicures, which openly do scoffe at God and Christ, all blasphemers and cursers, all periurers, all whores and knaues, all proude and salte bitches, all Bawdes, Ruffians, and Ewes haunters, all villaines & theeues all falsifiers of Scriptures and Gods testament, all traitours and ministers of poyson, all dice coggers, falfe counterfeiters and clippers of coyne, clawbackes, Parasites, Hangbyes, Shifters and Couseners, all Sorcerers, and Coniurers, all new fangled and inuenting

practisers, all braggers, and boasters, all enhaunsers, of coyne, leasemongers, and vsurers, In summe, all rascals, knaues, rogues, gallowclappers & cast awayes, kéepe in the Court of Rome open house holde, and there be enterteined & friendly welcomed. There do they obtaine benefices by heapes. Bishops miters, Cardinals hats, & Popely crownes. There do they wite bookes of * Sodomitry, & all manner incontinencie, and esteeme them for a godly matter: like as haue done, the Bishoppe Monsieur de la Casa, and Petro Artino. There doe they kéepe common schooles, & dispute, whether Matrimony is better than Sodomitrie.

* *Ioannes de la Casa*, Archbishop of *Beneuenta* hath written a booke in commendation of Sodomitry, calling it, A godly worke and saying. That he tooke great delight in the same, and vsed no other bedfel-

low: he was Deacon of the Apostolicall chamber, and the Popes Embassadour throughout the whole country of *Venice*: and he is the same which first permited the register of the forbidden bookes to be extant in the yeere 1549. the 7. of May. And the booke whereof we mention, was printed at *Venice* by the printers called *Nouas, Petrus Aretinus* hath bin likewise a great friend to Popes, and hath published many bookes, wherein he treates of many matters touching bawdery & caused many filthy and vnseemely picures to be made at *Venice*, and sundry sortes of by sleeping to be printed, and made a booke and exposition upon the same. In the yeere 1558. in the dayes of Paul the 4. was at *Bullin*, who did openly in the publike schooles argue upon Shroue tuesday, against Matrimonie, in commendation of Sodomitry. Of this disputation the Italian bookes be full.

All

Also whether the soule be mortall, and whether Christ hath euer béene, like as Pope Leo the tenth did. There is kept the staple of all villainie which may be thought on. There doe men fetch dispensations for all sinnes and incontinent liuing: like as may expressly be séen in the Taxa Pœnitentiaria. There do they buy and sell holy and vnholy women and men, sonnes and daughters, soule and body, Bulles and Pardons, benefices and Vensfices: yea God and the Diuel, Saint Peter and Saint Paul, and all things whatsoeuer, are there to sell. Yea the towne it selfe would be solde, so farre forth as a merchant might be found, who had mony enough: like as sirtéene or seuentéene hundreth yéares agoe, was prophesied by one named Iugurtha. To conclude, there is not any thing so wicked nor irksome in all the world, which is not frankly and fréely allowed and permitted to be done in Rome: onely is excepted and forbidden, to liue godly. Like as that aforenamed Monk Baptista Mantuanus himselfe hath testified, writing thus:

This doth Salust, declare in his history named, Bellum Iugurthinum.

Viuere

Viuere qui sanctè cupitis,
Discedite Roma:
Omnia cùm liceant,
Non licet esse pium.

That is to say:

*All you, who desire*
*to liue in holinesse,*
*From Rome must retire,*
*the sinke of sinfulnesse:*
*Where all things are free,*
*for euery man to vse:*
*Saue godly to be,*
*which all men must refuse.*

Behold, for this cause was Pastor Gentian well and wisely aduised, and would not reason too farre in these matters, fearing least he might haue touched the Citie of Rome to nigh: forsomuch as eache doth sufficiently know, that the thrift and staple (of those things which hee did burthen the heretikes with all) is in the Citie of Rome, yea in the Court and Palace of the holy father the Pope. For Rome (as the Italian Poet Franciscus Petrarcha hath finely song) is right.

Fontana

Fontana di dolore, Albergod'ira,
Scolad'errori,c Tempio d'heresia
Gia Roma,hor Babylonia falsa & ria,
Per cui tanto si piagne & si sospira.
O fucina d'inganni, O prigion d'ira,
Oue'l ben muore,e'l marsi nutre & cria
Di viui Inferno, vn gran miracol sia,
Se Chisto teco al fine non s'adira.

Item:

Nido di tradimenti,in cui se coua
Quanto mal par lo mondo hoggi si spande,
Di vin serua, di letti & di viuande,
In cui Lussuria fal' vltima proua, &c.

That is to say,

*A gulfe of great griefe,*
*a rocke of furious rage,*
*And (take it in breefe)*
*a schoole or common cage*
*Of errours most strange,*
*Faire Rome to looke vpon:*
*But (marke well the change)*
*now beastly Babylon.*
*O dungeon most deepe,*
*of fraude, deceipt, and guile:*
*O cage, fit to keepe*
*hot hate and vengeance vile:*
*Where vices preuaile,*
*where vertue lies stark dead,*

*Where*

*VVhere sinne with full saile*
*all states hath long misseled,*
*O whirlepoole of hell,*
*O fowl: and stinking Iackes,*
*Such as in thee dwell,*
*all goodnesse quite forsake.*
*A rare and strange Worlds wonder,*
*thou wilt of all be thought,*
*If Satan keepe thee vnder,*
*and Christ set thee at naught,*
Item.
*O neast of diueliſh treason,*
*from whence all vices issue:*
*O enemie to reason,*
*O fatall foe to vertue:*
*O drudge to drouzie drunkennesse,*
*and surfetting excesse:*
*O shrowde of shifters shamelesse,*
*as whores, and such like ghesse, &c.*

To the contrary hereof, these Heretical and Huguenote Preachers like as they are sworne enemies to the holy Romish religion, so in like maner doe they hate and persecute the ancient Romish orders and worthie tradition: especially in that thrise accursed Citie of Geneua, they are such terrible enemies

to

to our Romish practises and worthie feates, that if any dare once presume there to practise the Romish, Gomorian beastly feats of filthinesse, hée should first be made a Cardinall with a red hat upon his head: or a Bishop at Tyborne, where he might giue his benediction, with his héeles: and his Mantle or Bishops cloake would not stand him in thirtie thousand Ducates, like as the Mantles doe at Rome.

Therefore, if master Gentian his case be not cleare, as it is to be doubted of one so faithfull a subiect of the holy Romish Church, but that he is somewhat tainted with the Romish holynesse: I would by any meanes aduise him to visit those new found Preachers, or to tast of the Huguenotes reformation or mortification. Although it séeme by his writing, that hée would gladly know, how the matter is wrought amongst them: but if he be wise, he will kéepe him thence, and beare aloofe from them, for it might breede a scab, and cause all the veines in his body to repent his enterprise. For their mortification is to the Romish beléeuing Christians, such

a bitter receipt and lothsome pill, that it would go neere to make them burst. If maister Gentianus be well in his wits, he will packe thence, and rather trudge to Rome to his father the Pope, to holde with the mortification of the holy Church of Rome.

For our deare mother is so kind, that she gladly receiueth all commers into her lap. Lutherans and Huguenotes only excepted. And further prouided, that the tarations and rates of the Apostolicall Penance parlour, be allowed, in token of an vpright penance. As namely: Whosoeuer hath layne with his mother or sister, the sayde shall for foure pound Turnoies bee remitted.

But whosoeuer, besides this, haue committed aduoutrie with her, to wit, shee hauing a husbande, then must hee paye lxx pounde.

Whosoeuer is accursed and found guilty of Symmonie, shal be forced to pay, fiue and thirtie poundes Turnoies.

But whosoeuer hath slaine father or mother, sister or brother, the saide shall scape scotfree with foure poundes, on Ducate,

and

and sixe Carlines: and so of all other, Vnderstoode alwayes, that this valuation is ment and taketh hold, so long as the Romish Court is resident on this side the Mountaines, namely in France: For if she haue her habitation, on the otherside the hilles, as in Italy, then for poundes and pence Turnois shall be reckoned poundes and pence sterling: like as the Iurist or Lawier Ludouicue Gornesius hath written, and mentioned.

In summe, they cannot commit any so great a fault, but they may at Rome for a peece of money, haue dispensation for it, and so scape free without blame or punishment, insomuch as they shall neuer come in Purgatory, if they can keepe themselues from Hell mouth: Whereas Master Gentian shal be more welcome a great deale, then at Geneua, or else where amongst the Huguenote Preachers. And this worthie Booke or Epistle which hee hath made, may serue him very well at Rome, for a speciall recommendation to the Holy Father the Pope, for to obtaine him a Bishoppes Myter, or a Cardinalles Hat.

*In Reg. Cancellar. In regula de variorum exprimendo Col. 4.*

The

## The vii. Chapter.

*Wherein is giuen to maſter Gentian and all other holy Catholikes, good and wholeſome Counſell: And thus the booke concluded.*

BVt aboue all things in the worlde, I would wiſh maſter Gentian, to be perſwaded to remaine ſtedfaſtly, and ſticke cloſe to the old cuſtomes and traditions of his predeceſſors, like durte to a Carte wheele, and he cannot ſpéde amiſſe: For although he be then a good fellow with the reſt, or an Ale-knight or one wō loues the company of prettie wenches: yet ſo long as he is not an heretike, it makes no matter: hee néedes but once in a yéere to goe to ſhrift, & obſerue an high feaſt day, and then ſhall he be taken for a good and faithfull ſubiect of the holy Catholike Church. And admit that after his death he ſhould paſſe to Purgatorie, yet ſhal ſo many Maſſes (which now are fallen in price and become good cheape) be ſaid for his ſoule. that he with hoſe and ſhoes ſhall flie to heauen, as ſtraight as ſickle.

Therefore muſt I greatly maruell and

and reioyce at his wise, deliberate, and well premised conclusion, which hereto he hath annexed, to wit: That he will remaine permanent in the lappe of his dearely beloued mother the holy church of Rome, without medling or hauing ought to doe with the Heretikes.

For seeing they cannot (as he saith) be faithfull, forsomuch as they will not beleeue all whatsoeuer the Holy Church doth beleeue: and especially will not beleeue the holy sacrament of the Altar. Seeing also it is a lye, that wee ought not to beleeue anything, but whatsoeuer GOD comprehendeth in the Scriptures, and that we may not adde or diminish any part therof and that in like case the Scripture doth hold on our side, beeing rightly taken and understoode, after the exposition of the Holy Church. Seeing they doe also call vs worshippers of Idolles, like as also the Iewes doe seeing their liues be no better then good Christian liues, & that they detest & deride all prayers, fastings, and mortification Seeing their Preachers and Ministers may worthily be reputed for ignorant, and vnlearned: yea also

reproched

reproched for lewde and wicked liuers: and that they can bring vs no better demonstrations, nor alledge other reasons than is the Scripture: and that master Gentian euen vntill this very time hath heard say, that there is no saluation without the Church: so will he then liue and dye with his deare & holy mother the Church: and will not at any time forsake her, but vnmoueable remaine with her for euer. For although he with great haste did offer an answer, and make a shew, as though he would runne in poste hast to the Huguenotes Sermons: yet hée is not in earnest. I estéeme him to be so stedfast and obstinate, that he wil not easily alter his hide nor his spots, like as Jeremie doth say, of the black More and the Libbard. In the meane while notwithstanding, whē I consider the marueilous burning zeale, wherwith he is driuen, then am I of méere necessitie forced, in the name of the holy Church, to beseech God, that the Huguenotes doe not answer him, but may finde so much to doe with other waighty and hardy matters, that they doe not thinke on Master Gentian, for

Iere. 13. 23.

feare

feare, least it might so fall out (which I hope not) that he might be changed, forsomuch as it seemes, that he is driuen with such zeale to his saluation, that he regards neither Hedge nor Ditch, but runnes so directly thitherwards, as a young headlesse Duck. Therefore had I rather request the Pope, to cast a morsel in his mouth, and giue him a good fat benefice, to the ende he depart not from vs in such hast: for it were too great a losse, if the holy church should misse such a strong pillar. They might goe nigh to fall both in the Ashes, which Gods good mother and all the Saints which are at Bruxelles on the high Altar of S. Goele, deliuer vs from, Per omnia secula seculorum, that is to say, For euer, Amen.

S. Goele is the chiefe Church in Bruxels a citie so called.

Further, I am friendly to request the good man which did trãslate the Epistle of Gentian into the Dutch tongue that he wil take thus much paines more for the commoditie of our deere mother ỹ holy Church, and to the reioycing of the foresaid good man Walter Gentian, to translate this our exposition of his epistle into the French tongue: to the end that ỹ Wallons may in like maner vse this our

Bée hiue, and gather the Hony and hony combe thereout, to the renomme, glory and honour of our mother the holy Church against all her foes.

## ¶ *The conclusion of this* Booke, to the Christian *Reader.*

HEere hast thou (welbeloued Reader) a short exposition and declaration vpon the Epistle or letter of the most learned Doctour M. Gentian Hervet which serueth not onely thereto, but to all other bookes and writings of the Catholike writers, and defenders of the Romish Seate. For we haue here (as briefly and expressely as may be) rehearsed the two chiefest foundations whereon all their Scriptures, reasons, conclusions, and Syllogismes, are founded and built, namely:

The first, The holy Catholike church what she is, whereon she dependeth, and how far her authoritie and power doth stretch.

And

And the second, namely: The expositions of the Scripture: wherein each may see with eyes, that howbeit the Hugenotes and Lutherans do alwayes refer them to the text of the holy Scripture, yet our deare and louing mother the holy Church can so aptly handle the said text, that she maketh it so fit and pliable as it doth wholly bend & stretch to her aduantage. Then reade the same, and accept our paines in good worth: & considering the grounded reasons of all commotions and insurrections, which hum forty yeres hitherward haue bene in Christendome, for causes of religion and Gods seruice: pray vnto God that he, for his Sonne Iesus Christ his sake, will shortly appeare, and with the breath of his mouth, and force of the holy spirit, confirme and destroy the wicked waiters, and falsifiers of his holy word and doctrine, to the glory of his most holy name, & the edifying of his Church and congregation.

But seeing that heere aboue in this our Behiue of the Romish Church, we haue often and in sundry places repeated, that wᵗ many rags & patches it is

botcht and sowed together, and selected from diuers and sundry sorts of flowers and hearbes, to make the hony sweete: we will for thy delight and for the further declaration, & confirmation of that which is said, dilate and more amply declare the condition and propertie, or rather commoditie of our Bee hiue, the originall, disposition, nature, cunning, & capable capacitie of our Bées in their Hony and hony Combes, their rule and regimentes, with all things appertayning: to the ende it may be knowne wherein they doe agrée with our common sorte of hony Bees: and in what respect they disagrée and decline from them. In which treatie, we will presently follow with the description of Bées, which Aristotle in Gréeke, Varro, Columella, Virgil & Plinie in Latine, haue wittily writtē, and for our learning left behinde them. But because none shall thinke, that we will in any respect be iniurious to the holy Romish Church, forsomuch as we compare her holinesse and vnmoueable foundations, to Bées and a Bee hiue, I will first and before al other matters, rehearse ẏ high phrase

and

and commendation which she her selfe doth attribute vnto them. For beholde these are the wordes which she doth vse vpon Easter euen, in the hallowing or sanctifying of her Easter Tapers.

*Cum igitur huius substantiæ miramur exordium, Apum necesse est laudemus originem: Apes vero sunt frugales in sumptibus, in procreatione castissimæ, ædificant cellulas cereo liquore fundatas, quibus humana peritiæ ars magistra non coæquatur: Legunt pedibus flores, & nullum damnum floribus inuenitur: partus non edunt, sed ore legentes concepti fœtus reddunt examine, sicut exemplo mirabili Christus ore paterno processit. Fœcunda est in his sine partu virginitas, quam vtique Dominus sequi dignatus, carnalem se matrem habere, virginitatis amore constituit. Talia igitur Domine digna sacris Altaribus tuis munera offerentur, quibus te latari Religio Christiana non, ambigit, Per Christum Dominum nostrum, Amen.*

Which in our English tongue is to say:

Forsomuch as wee doe maruellously wonder, in considering the first beginning of this substance, to witte, waxe tapers,

then must we of necessitie greatly commend the originall of Bees: for they are sober in diet, and exceeding chaste in ingendering. They make closets, and found them on the souple Wax, whereunto mans inuention and knowledge is not to bee compared: they gather of the flowers with their feete, and yet the flowers are not endamaged by it: they bring foorth no young ones but deliuer their young swarmes through their mouthes, like as Christ (for a wonderfull example) is proceeded from his Fathers mouth: they haue a fertile Chastitie without bearing, which example Christ hath thought good to follow, and ordayned to haue a carnall mother, for loue of Chastitie. Therefore O Lord, are such worthy gifts offered and presented vpon thine Alear, wherein Christian Religion is assured, that thou delightest exceedingly; through our Lord Iesus Christ. Amen.

Behold, heere we perceiue, what a precious Iewel these Bees are. Wherfore our deere & louing mother the holy church of Rome ought not to scorne or disdaine, that we do compare her customes and orders to a Bee hiue, considering that shee her selfe doth compare

the

the incomprehensible generation of the sonne of God from his Father together with his birth, out of the pure and undefiled Virgine Marie vnto the Bees: which were in very deede a great blasphemie, if the Bees were not of so great valour and vertue, that by them wee might liken & compare the holy Church of Rome. And seeing she sayth, that God is delighted with the giftes and presents of the bees, why should not she her selfe exceedingly reioyce with our Bee hiue? Therefore can none blame vs herein, vnlesse also they blame and accuse the holy Church of Rome for blasphemie. Which considered, we will without feare or dread proceede with this our Bee hiue.

¶ *Now followeth further* the exposition and declaration of *the Bee hiue, and the description of the* Bees, the Honie and Honie combe, with all things belonging thereunto.

## The first Chapter:

### *Whereof the Bee hiue is made.*

THE Bee Hiue then, wherein our Bees dwell, swarme, and make their honny, is made with tough & strong Wicker, or Oziers of Louen and Paris, plaighted and wrought together. They commonly cal them at Louen, Sophismata or Quodlibeta, and are found for the most part, by the Basket makers of the Romish Church: namely, by Iohannes Scotus, Thomas de Aquino, Albertus Magnus, and other such like, which haue beene very expert and cunning in this Arte.

These rods thus wouen or platted together

gether, muſt for the more ſecuritie be bound alſo with groſſe Iewiſh or Thalmodician cables, and then ouer that drawe a clammie or cleauing morter plaſter, made of olde rubbiſh or chalkie duſt (wherewithall the ancient olde decaied conuceis were wont to be mortered and dawbed) being good and ſmall beaten to ponder, and wrought very thinne, with a litle chopt ſtraw, which the Apothecaries call, Palea Decretorum, wetting and often moyſtening the ſame with ſcumme of the ancient Doctors: and alſo mingles among the ſame ſome new chalke of Trent, and ſo wrought together with ſand, which is digged out of the decayed welles of mens ſuperſtitions, or of that old ſand which the Heretikes were wont to bind their argumentes withall. Here vnder you may alſo mingle ſome Iewes lime, or Bitumen, which is a very tough and cleauing ſubſtance, wherewithall the citie and Towre of Babylon was wont to bee bound, and it is drawne out of the poole and dead ſinke of Sodom and Gomorre: For herewithall thou ſhalt make

ſuch

such an excellent morter, that neither the heate of Sunne, nor showers of raine, will be of force, to moisten it, or make it to split. The masters of the Bee hiue, who loue to haue it somewhat garish to the eye, vse besides all the rest to make snow-white Gypsus, or a kinde of playster of white biblish Marble stone very finely ground in a Louanist or Parian Mill, being wrought with excellent strong durtie decrees, and so stroke ouer with a whiting brush or pencill, and then painted with all manner of gallant pictures and braue Images: for that makes a gaye shew, and causeth the Bees the rather to enter into it.

## The ii. Chapter.

*Declaring the first originall of these Bees.*

COncerning the first originall of Bees, are sundry opinions amongst the learned. Some amongst the Poetes as Higinius, and others say, that there was a woman, named Melissa, whom Iupiter did transforme into a Bee. And it seemeth partly, that our bees be of a feminate

Melissa.

terminate disposition. The other, as Euhemerus saith, that they are procreated of Hornettes and Waspes, which did nourish and feede Iupiter, being in a caue in the land of Creta, and that he (for that cause) did endue them with honie. Which fable therein doth agree with the truth, forsomuch as the idol Iupiter, and all other idols are nourished and maintained with the honie of our bees, and by them brought acquainted in the world. Some suppose, they were first found in Thessalia, which is a very fertile soyle of all maner of poysons, and sorcerers necessaries: the other say, in an Iland named Quea: other some, vpon a mountaine Hymettus. In summe, whatsoeuer it be, thus much is of it, that our Bees are exceeding olde: for Moses mentioneth, that in Egypt were such a sort of Bees, Dauid declareth also of a swarme of such Bees, which had enuironed him about. And Esaie speaketh of the Bees in Assyria, and Chaldea. Yet notwithstanding, our Bees doe somewhat differ from those. For, these were first bred at Rome, in these were

Psal.11.812. Esay.7.18.

Numa,

Numa Pompilius, and continued many hundred yeeres after, and are marueilously encreased: yet after that, the first kinde beeing almost worne out, they are growne to another kinde in the dayes of Phocas the Emperour of Rome. But we will permit this to the iudgements of Historiographers, and prosecute our matter.

## The iii. Chapter.

### *Of the qualitie and sundrie sortes of Bees.*

*Natural. hist. lib. 11. Cap. 18.*

**Domesticall bees.**

THose Bees Ergo, are of sundry qualities, but are in a maner all brought into two sortes or species, according to the description of Plinie. For the one are domesticall or houshold Bees, and be conuersant among people. The other are strange and odde, terrible to see to, more teastie or angry, and with a sharper sting, but withall, more diligent in their Bee hiue. And albeit they are conuersant also amongst people, and frankely bestowe their honie, yet be they more solitarie and stranger than the other, and therefore are called with the Greeke word Monachi,

chi, that is to say, dwelling solitarie or by themselues, and are knowne from other, by a hoode which they weare on their heads. Wee will terme the first tame Bees: and these wilde Bees. Tame Bees. Wilde Bees.

Furthermore, they are both diuided into foure manner of sorts or kindes, after the description of Aristotle and Columella. Of which the very best are thick and round: they make the most hony, & keepe company next to their king, amongest which the most excellent are of a sanguine colour, as though they had red scarlet wings. These tend to the king, and are commonly by his side, being of both kinds, wilde and tame: the other are of manifold and sundry sortes with more varietie: but how much the neerer they approch to the king, so much the thicker and rounder they commonly grow. 4 Sorts of Bees. Thicke and sanguine coloured.

The second kinde or sort resembled and are like to Waspes, Horseflies and Hornets: they make not so much hony as the first, because they come not of so good a kinde. Notwithstanding, they labour earnestly, and bring also much hony Like waspes.

hony into the hiue. They are in a maner of ỳ condition and nature of Horseflies and Hornets, sauing that they can not so well settle and seize on horses and kine as they doe on sheepe. Wherein they digresse cleane from the nature of the ordinarie Honybees, which doe carefully shunne the sheepe, for feare, lest they should intangle themselues, & sticke in their fleece. But these haue a good remedie for that, for they first bite away their wool, after that their skinne, and lastly doe sucke their blod, in which they are wonderfully addicted. There are also amongst these, which are as profitable in the Beehiue, as any other, by reason of their fearcenesse, for they haue very fearce & murthering stingers, in so much as those beeing stung by them, can hardly escape death. For the wound cannot be remedied with any thing, but with golden salue: they are of the generation of waspes, which Aristotle and Plinie doe name in Greeke Ichneumones, which may be interpreted Inquisitours, or after the Latin phrase Inquisitores, & after the saying of Plinie are so called, because

with

common Bees, which common Bees make the fourth and last heape or kind of Bees, according to Aristoles declaration, & are named of the Greek Cephenes and in Latine Fungi, that is after our language, Buzzardes or Drones. These are the most vnprofitable Bees, and yet the most in number: they haue no sting and will not worke, but liue on the labour of the other, and chiefly the wilde Bees amongst ꝑ which some flie swarming from doore to doore, to finde out baightes to fill their bagges: and therefore are called Mendicantes, that is to say, beggers, or begging bees: because they are of the begging order of Bees. But the tame Drones doe not flie so from house to house, but carry in their Bee hiue, and there get their commons with swarming, without labouring, or doing any good, then doe they commonly mille, and are also for that cause called Millebees, or Mallebees.

## The iiii. Chapter.

*Of the nature of Bees: of their ingendring and procreation.*

FUrther, concerning the nature of these Bées, there is a difference betwixt male and female, especially amongst the wilde. And they loue to go together, yet doe they not ingender the one of the other, but be most altogether ingendred and made of their king, like as Aristotle and Plinie doe plainely shew: for without this king they cannot bring forth their like, notwithstanding they can bred vp these foresaid wormes named Clerus, after they haue bén first ingendred by the king if Plinie be credible, in the sixteenth chapter of the forenamed booke of his Historie.

## The v. Chapter.

*What the rule and being of these Bees are touching their king.*

IN their rule they resemble the common sort of hony Bées, for they haue all one king, and cannot abide without a king, whom they call Papa, as if one should say, Pater Apum, that is to say, The father of Bées, whereof it commeth,

*Papa pater Apum.*

meth, that we call all these Bées in the Dutch tongue Papen, and with vs Papistical Priests. For the Bées are called in Latine Apes.

This king hath a sting in like maner, but he doth not occupie himselfe abroad, because al other bées are prest to do him service, in whatsoeuer it pleaseth him to commande. And like as this king of Bonie bées hath a spot on his head: so likewise doth he carrie a token or marke on his head, like a triple crowne: howbeit, all the other Bées (as hath béene said) doe beare in like manner a round white spot in the middle of their heads, in manner of a crownet. They flie all at once about this king, and shew themselues very méeke & obedient towards him. He goeth seldome abroad, but when he doth determine to go forth any whither, it may be perceiued long before, by the swarming & humming of the forerunners. For whensoeuer he goeth out, the whole swarme followeth round about him, and oftentimes they carrie him on their shoulders, like as the bonie Bées doe carrie their king.

He hath likewise certaine loyterers

by him, and seruitours which gard him and some other of the very best, which be of a ruddie or sanguine colour, and remaine alwaies next to his side, and are for that cause named Laterales, or a Latere. In summe, each one would faine be next, for that is reputed for great honour: where he settleth there is the hall of the whole swarme and staple of the honie and honnie combe: and such as dwell many hundreth miles thence, bend notwithstanding their flight thitherwards: whosoeuer hath him to friend, shall in like manner finde friendship of all the whole swarme when they lose him then is all their porridge spilt, and sporte at an end: For they creepe pensiuely to their selles and closets, and there buzze or swarme so long and so much, til they haue gotten another. And by mishap it chaunch, that there be two or three kings, (like as hath often beene seene,) then falles out great schismes and troubles among them, and they bee at mortall warres together: yea, cease not, till the one or the other be dispatcht and made away: like as Virgil hath finely set forth.

The

with great industrie and diligence, they know to seeke and catch the flies, and bits off their heads permitting them to eate of that which remaines: howbeit, these our Ichneumones do most couet the wool and blood of sheepe, and are maruellous bloodthirstie. They are likewise of both kinds some tame, some wilde: But the wild are alwayes more scarce & deadly. They are bredde or ingendred, after the same order wch Aristotle doth declare of his Ichneumones: namely, they take very venemous Spiders, named Phalangiæ, (which are found plentifully in Spaine at the olde Inquisitors walles & postes) and carrie those to their holes: and after they haue greased them a good with filth and durte (wherevnto ours doe commonly Popes grease) then doe they set or broode ouer them, and after that sort increase their kinde.

The third sorte is by Aristem named Pheres, which signifies asmuch as theeues & rouers, because they are of an exceeding theeuish disposition, and haue a great large and broad belly commonly blacke to see to. These deuoure a great store of honie, and loue exceedingly wel the *Pheres.*

the ſmacke of Perſebendes and fat bene-ficed hony, which the Bee Apothecaries do terme in Latine Venefieta: And therefore are called Veneficiari, or beneficed. They are for the moſt part tame, yet they are found not a few, which are of the wilde and ſtrange diſpoſition. And they are ſeparated among themſelues, each ouer a ſeuerall office and charge, according as the king hath appointed them. For ſome haue nothing elſe to do, but with an irkſome buzzing by day and night do ſwarme in their hiue. But they know their rule, how and when they ſhall ſwarme, & are for that cauſe called Regulare, or by a Greeke word Canonici.

Touching the wilde ſorte of Bees, ſome are called fathers, or with a Chaldean word Abbas, becauſe they beare rule ouer the other Bees, like a father ouer his children. Some keepers, or after the Italian and French phraſe, Gardians. Some are called the firſt, or in Latine Priores. Some Controllers, or in Latine Prouinciales: each after his ſtate and calling, and according to the rule & dominion which hee beareth ouer the other

common

## The vi. Chapter.

### *Of their Burialles.*

THey obserue their burialles very carefully, like as also the common honnie bees do, and make a great humming, whensoeuer they carrie any of the Bees forth. With the sound of hallowed belles and pannes, they are greatly to be comforted: for with such tinging they are well holpe vp and amended and then they gather together in their bee-hiue with a great buzzing. But especially they are to be comforted when they are pensiue and ill at ease with a burnt incense of good herbes to wit, Argentina and Nummolaria: for that sent they loue a life, according to Virgils writting, who saith, the common honybees are well pleased with burnt incense of Cassia, Thymus, and other sweet smelling herbes. They obserue their Vigils like to other bees: for there are some which rise in the night with a great humming, and swarme the one to the other, like as if they were singing Mattine or Deprofundis.

*Argentina* and *Nummularia* are phrases alluded to coyne or gold and siluer

## The vii Chapter.

*How these Bees worke, and how they be maintained,*

These bees in their labour resemble much the common sort of honybees for they cease also from worke in the winter time, and when it is foule weather. They intend not to labour, vnles first the Beanes doe bud, and hauing once begun, they cease not so long as faire weather continueth, iust as Plinie doth write of other bees. But herein they differ from the other, in that they cannot make any fresh or new honycombes: but it must be made to their hande, by certaine other Apothecaries, which are skilfull in the same, & make the honycombe after this sorte: They take two or three vnces of honie dewe, which falleth from heauen vpō the Propheticall and Apostolicall beanes, & is commonly called Manna cœleste, or Drosomeli. It was wont to be found plentifully in Calabria, but now it is also in Germany, England, and France: yea also very rife in the low countries. But this may they not by name put raw in the hiue:

hiue: for it would cause the bees to haue a laske, and would all die of it. Therefore doe they hate this excedingly: insomuch that where they are conuersant, this heauenly dewis scarse and harde to be found. Therefore the Apothecaries must first temper this hony dewin this order: They let it be molten first by a whote fire of Sophistical seacoales and after that they do let it sée the more than the one halfe away, in a thicke and troubled muddie water, which they haue drawne out of the Tiber at Rome, the Sene at Paris, or the Dilie at Louen: and being thus sodden, doe still it in a clocke bell, or Doctors hood, so long and sufficient, till the naturall substance is cleane gone, and that the Quinta essentia by them be drawne from it.

*Tiber, sene, and Dilie,* are riuers so called.

This Quinta essentia, they mingle with a plaister-cake, which they make thus: Recipe halfe a pound of blew counsell, which let soke thrée dayes and thrée nights in strong Romney or Bastard: or if you cannot get Romney nor Bastard, then take of the best Vinum Theologicum, which is to be got, or of that

wine

wine which the whore of Babylon was wont to giue Kings and Princes to drinke. These counsels thus soaked, and the stalkes & carnels picht cleane away, you shal bruse or beate very smal in a Parisian morter, and after moysten them with strong Romish curtie decrées, straining it through a Italian cloute, or an Inquisition bolter, and mixt with a little drivell of the old teachers, and sturde together, you shall with waxe, wherewith the Bulles of Rome be sealed (so much as néede requires) make it in a Plaister cake: which Plaister cake is by the Apothecaries named Pastillus, or Bolus fidei Romanæ, and this cake a little besprinkled and powred ouer with the foresaid Quieta essentia confected of the honydewe, you shall set in the Bée hiue. For this is the Honny combe, and the foundation whereon the Bées labor. If so be it, you cannot make the same, you shall finde it to be solde at Trent, for there haue these Bées Apothecaryes for the space of two or three yeres beene gathered, a long time together, to make so much of

this

this honnie combe, that it may suffice all the Bees in Europa, and is solde very good chepe. You may cause it to bee brought thence by the Pardoners, which commonly drive their Mules amongst the Mountaines in Italie.

## The eight Chapter:

*Which sheweth on what flowers and herbes these Bees labour and gather honie.*

THese Bees do labour almost on all sortes of flowers and hearbes: but Plinie saith, that they cannot worke of one hearbe, which is called in Latine Rumex, and in Dutch Patience, which with vs is Patience, neither yet of an other, which he calleth Chenopodium, and with the Germaines, is called Swines death. To these two herbes, our Bees in like case haue no lust or desire: but aboue all they hate two other Herbes, of which the one is called amongst the Apothecaryes, Gratia Dei, or the mercie of God: the other, Palma Christi. For whosoeuer dare presume to set these herbes by their hiue, they would all at once set vpon him, and kill him with

with their stings. Therefore if any will keepe this Bée hiue hée must fence his garden from such hearbes: but hee shall sowe and set these herbes following, wherein they haue a singular delight, as namely Broad-way, Cokoe flowers, Allecucombers, or wild Cucombers, Dogges tongue, & Dogs ribbe, Calues snowte, Cattes tayle, Wolues clawe, Goose grasse, Goates beard, Buck beanes, Hogges-grasse: Toades flowers, Libards-clawes, Mad hearbe, Cogwoorth, Penny male and female, or man and wife. And next to the Bée hiue, he shall set Popes hearbe, Popes wood, Dragons blood, Seuen tyded hearbe. Monkes hood, Foolish mathes, Romish morsels, or diuels bit, Romish royles or rigges, (as it please you to terme them) Wolues berryes, belflowers, and Canterburie tales. Also a little further from the Bée hiue, whither commonly they goe to solace themselues, shall be Virgins markes, maydenhayre, Capillus Veneris: For therewithall they are wonderfully pleased. Also Pothearb and Cupberryes: for these they oftentimes

like

like better then Seuentided hearbe or Popes herbes which grow nert their hiue. And if it fall out, that you haue the commoditie of a running water by it, or a faire ditch, that will bee patte, and fit their turnes maruelous well. And you shall set in it, the hearbe called Vmblicus Veneris, and Restum Meridonis which in the Germane tongue is called Narren Kolben: and shalt not forget to haue neere about the Bee hiue some beanes growing with their flowers. And father, if thou canst so bring it to passe, thou shalt place a Mill not farre from the same: for they fly willingly about the Milles, because they resemble them in lightnesse and vnstabilitie.

## The ix. Chapter.

*Declaring the diseases of these Bees, and the remedies to the same.*

THese Bees in like manner are not without diseases, like vnto other common hony Bees, and are especially troubled with the lasse of the purse, & with the mony dropsie: and then are they quite out of heart: ther efore must their

their hiue be often perfumed & smoaked with the forenamed herbes, to wit, with Argentian Nummularia, Goldemaries, & Marygoldes, golde flower, and other such like. The Apothecarpes know also to make a syrope, which is very good against all their diseases, which is this Recipe, A handfull of Rootes of Seuentide herbe, of Rattleflowers, Coggewort, and Penymale, and beate them with Diuels milke, and sprincle & mingle the same with the Quinta essentia of swilsh maches. And further, a bole of fine white wheat meale, with dogges greace made trim and round, and that sod together with Crosse thornes, and crosse herbe, and with nine leaues of Dirige: and that being done, strepe it, and let it soke in Wine syrope, and then hallowed with fiue fingred herbe: put to the same so much hony, vntill it ware a thicke Syrope. This Syrope is called of the Bee Apothecarpes Syrupus Misticus, which is very good and costly to be layde in the Bee hiue. For if the Bees eate of the same in the morning fasting, they shall not dye the same day, vntill their breath be gone from them. And

so

so be they happen to dye, they shall they immediatly passe to the Bee heauen. It might also by great mishap fall out, that the whole generatiō of Bees might perish, like as in some countryes hath bin seene, as England & Scotland: for preuenting of which inconuenience, Virgil gladly you good counsel, whom in any case follow. Prouided alwaies that you, in steade of a Calfe, may also take a Hog or an Asse, & stop his mouth or nosthyrels like as Virgil doth write: howbeit, you neede not to kill him, but onely straw certaine herbes vnder him of the most principall which we haue named in the Bee hiue, to wit, Popes herbe, and Sedentide herbe, and let him lye a while on these foresaid herbes in Hogs dung, you shall perceiue a wonder: for of this Asse or this Hog wil rise a swarme of Bees. And thus doing, you may maintaine the kinde.

## The x. Chapter.

### *Of the Waxe and honnie of these Bees.*

THe Waxe which these Bees make is called Bul Wax, being of great estimation, & sold very deere, yea a great deale deerer, when the waight therof in Gold:

Gold: but it is exceeding forcible, for which so hath of this War, doubtlesse he hath great preheminence: for in Lent, or vpon any fish day in the yeere, hee may eate flesh wt out any let or danger of the law he may marry, & lie wt whom he will: yea although she were his own sister, without beeing reputed an heretike for doing ye same. He is also defended from purgatory, as one that eateth mustard is free from the danger of thunder. For it is sayd, That if any with this War, did come before Lucifers gate, he should be forced to deliuer 3. or 4. soules out of purgatory, spite of his teeth yet well vnderstood, so far forth the ware doe not melte through ye heate of the fire: for there must stand vpon it, the perfect seale impressed with a Ring called Annulus Piscatoris.

Concerning the bony, there are some countries, in wt no other is vsed then of these bees, & whereas it is greatly esteemed, to wit, aboue all, in Spaine. It was wont also to be much vsed in Germanie & France, but is growne now out of request & with many nothing regarded, like as it is also fallen out in the low Countries. but the Spaniards haue of late brought

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ship loadings out of Spaine, wherby it is become more vsuall againe, yet by experience it is found, to bee vnnaturall and vnwholesome, yea very hurtful and poysonable to be eaten For it is of the same operation, which Plinie doth mention, speaking of the poysonable Hony, and declaring ỹ the same may be known by that it is not fast nor thicke, but of a ruddie colour and strange sent, which strikes soone into the head, and prouoketh neesing: such as haue eaten it, doe cast themselues downe to the ground, and seeke to coole themselues, &c.

This is the description wherwithall ỹ nature and operation of our bees hony, doth fitly agrée. For it is in likemanner bloody coloured, & wareth neuer thicke nor fast, but remaineth still vnstedfastly floting. It hath also a maruelous strange sent, for it sauors very strongly after the hony combe, wch is chiefly made of stinking Romish Decrées and decretals, & perboild or soden wth foule stinking water. It strikes in like maner quickly into ỹ head, and prouokes not onely neesing, but also bereaues one of his senses and vnderstãding. It is also excéding heauy

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in weight, and burdensome, & there such as vse it, haue for the most part heauy stomach, as though a millions on their hart. It incenseth all ȳ limm and parts of the body with heate, makes one as it were puft vp, and fur ther makes one cholericke and angrie: yet remaine they still craping and cra ling on ȳ ground, very loath to loke towards heauen. They seeke stil to cole themselues, and run like mad men fro one place to an other, & fling themselue vpon their knees, before wodden stocks and stones, or brasen images, to fin some refreshing. But how much mo they trouble themselues herein, somtim the more sicke and diseased they becom both in head & stomacke. They rauefor & are very greedie after the forelaid sy rope called Syropus Missaicus: but th more they vse of it, the more they fil with selfe holines, so that they are li to burst: somtimes they wax faint hea ted, & lose their courage, their eyes ar darkened, their eares stopt vp, all the parts numme & astonied: And yet the are perswaded to bee most strong an lustie, and to haue their senses at liber

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tie, to vse their limmes, feeling and vnderstanding. We finde some, which haue euen the like accidentes or Symptomata, as though they were bitten of a madde dogge, hauing their bodies wholy bloodie and sanguine coloured. They are lothsome & shunne the light: they haue an euerlasting, paine, like a gnawing worme at their heart, they foame at the mouth, yea, they barke & blow, and also bite those whom they meete, although it be their own father, and mother sister or brother, those onely excepted, which are troubled with the same disease: for to such they doe no hurt or damage. Some of them runne a pilgrimage to S. Hugh, or S. Goele, or in like case to our Lady at Halle: yea they sticke not to run to Italie to our Lady of Loreta, or to Spaine, to Montserrato, & to Compostella, and to Ierusalem, and to other places more, hoping to finde some refreshing of the Saints, but all will not helpe them.

## The xi. Chapter.

*Which sheweth a remedie for al those which are diseased with the honie of these Bees.*

THe onely remedy is, to make them cast al, whatsoeuer they haue receiued

ued and taken in (but that will they hardly doe:) And after that, shal be ministred vnto them euery morning a Syruppe of the heauenly honey-dewe, whereof we haue spoken before, whether raw and vnsodde. And after they haue vsed this a while, and that their body is well prepared and cleansed with the same, then shall they receiue a drinke of the sap of Gratia Dei, & of Palma Christi: and so (with Gods helpe) shall by that meane come to good health & perfection.

## The xii. Chapter.

*Declaring how it is to be taken, that which Aristotle writes, that the bees dye, whensoeuer they are annointed with Oyle.*

TOuching the rest of that which might bee said of the nature and propertie of Bées, I referre you to Aristotle, to Pline, or to Columella. For our Bées do in a manner agree wholly with theirs. Onely you are to note, that whereas Aristotle and Plinie doe write of the other common honey Bées, that they die, whensoeuer they are annointed with Oyle, that is to bee vnderstood, of a speciall kinde of oyle or grease, which

is called holy or hallowed oyle. For whē our Bees are annointed with the same, then are they queasie, & without doubt doe seldome recouer or rise againe: but touching the other oyle, they haue a singular ioy in it: for they cannot worke a right, or as they should doe in the Bee-hiue, vnlesse they be first greased with oyle. And whensoeuer you will raise the generation of an Asse, Calfe, or Hogge (as was said a litle before,) then must you grease the same a good with oyle, or else it will take no effect. There is also made a certaine confect of Oyle, Salte, White Virgins ware & spittle, wherewithall their heads bee smeared, before they come or are brodde to any full perfection. And if they will not yet cotton, then are they greased againe with oyle: for therewithall are they formed and brought to a fashion, and when they come to be full growne Bees, then must they the third time be salued againe with oyle, and therewithall they com to a full naturall and most perfect kinde.

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# The locke of this Booke.

HErein I thought good to instruct thee, good reader, to the end thou mightest discerne the nature and property of these Bees, from the other common hony Bees: and not to thinke that in all respects they agree, but differ in many: But whosoeuer hath any vnderstanding, will perfectly perceiue it of himselfe. Therefore will we no trouble thee any longer, but make an end of this our Bee hiue: Each reade and consider, and specially ponder all the witnesses and allegations which are alledged herein, aswell out of the scripture, as other Bookes. I trust thou shalt reape commoditie by it. GOD the Lord lighten al our hearts with his holy spirit, and keepe vs from all errours through his euerlasting truth, wisdome and Sonne Iesus Christ, to whom belongeth all prayse, honor and glory, with the Father, in the vnitie of the holy Ghost. Amen.

FINIS.